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REVELATION *Examined* *with* CANDOUR.

OR, A FAIR
E N Q U I R Y
I N T O T H E
SENSE *and* USE

Of the Several
R E V E L A T I O N S

Expresly Declared, or sufficiently Implied,
To be given to Mankind from the CREATION,
as they are found in the BIBLE.

By a professed Friend to an honest Freedom of
Thought in Religious Enquiries.

V O L. III.

Containing Dissertations on the following Subjects, viz.

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|---|--|
| I. That the World was blessed with divine Revelations from the Beginning. | VII. Of the History and Character of Joseph. |
| II. On the natural Advantages of the Sabbath, and one ill-judged Abuse of it. | VIII. Of many magnificent Egyptian Buildings. |
| III. Of the Blessings derived to the World through Abraham. | IX. Of the Lake Mœris, and Joseph's Canal. |
| IV. Of God's Blessing to Abraham continued to his Son Isaac. | X. Joseph's Favour to the idolatrous Priesthood objected to him, &c. |
| V. The same Blessings continued to Jacob. | XI. Of Inspiration by Dreams. |
| VI. Of the Principles by which God governeth the animal World. | XII. Answer to the Charge brought against Joseph, for enslaving the Egyptians. |
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L O N D O N :

Printed for W. JOHNSTON in Ludgate-street.
M DCC LXIII.

REVELATION
THE CANDOUR

ENTERED IN THE
SENSE AND USE

REVELATIONS

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E A R L of H I L S B O R O U G H.

MY LORD,

I HAD long purposed to do myself the honour (with your permission), to inscribe this work to your name; but have, at length, changed my purpose, from the prospect of shewing you more respect, in declining it.

I REFLECTED, my Lord, that, if any thing good was said of you, in any thing like a dedication, (and it were strange to imagine a dedication without it), it might, where both of us were unknown, be too probably interpreted into venal praise, or cliental adulation; but, when no patronage or protection were prayed for, Truth might then wear its own colour, and pass for itself.

BESIDES, my Lord, dedications are suspicious things; and I could ill bear to be suspected of the vanity, or evil intention, of wishing to rival any good man in your favour, especially those excellent and most exemplary men, who have
long

long ministered in things sacred, about you, and supported and extended the credit of their ministry, with such distinguished Christian zeal and diligence, as have greatly dignified their characters; and done real honour to your patronage.

UPON farther consideration, my Lord, I apprehend my fears were ill-founded; your character, where I principally proposed to touch upon it, I mean, your spirit of benevolence, is so far extended in its fame, and that fame so well founded, grounded upon so many solid proofs, that even panegyric dedication could not impair it: And, I can wish no addition to it, but

that it may extend to heaven,
and be continued and increased for
ever!

My Lord, if I judge rightly of
you, no man can better estimate
the merit of great obligations, than
you can: Think then, I beseech
you, how immense that man's
debts must be to his Maker, who
hath been inspired, by him, with
a soul, which evil example could
not corrupt, nor discouragements
dissuade, nor difficulties deter,
from pursuing and attaining the
noblest endowments, that distin-
guish, adorn, and accomplish hu-
manity, politeness, erudition, and
eloquence; love of arts, love of
mankind, love of his country, re-
ligion, and laws. His love of his
country

country manifested, even to the danger of death, in defence of its laws : Veneration for his religion illustrated, by the noblest proofs, a constant and regular daily attendance upon the worship of God, at the head of a full and fair family in his own house, and a most solemn and constant weekly attendance upon the publick worship, in the house of God, with a very numerous train and assembly of friends and dependants, much more edified by his example than influenced by his authority.

SUPPOSE this man, all personal perishing perfections thrown out of the question ; suppose such a

A 4

man

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man blessed with an ample fortune ; raised to high honour, in his country, and out of it ; married to a most agreeable and excellent woman, of one of the noblest families, either in that country or any other : A man so blest and beloved at home, so honoured and admired by all the world around him ; my Lord, if you know such a man, as I hope you do, you can wish him but one felicity more, to complete his happiness here and hereafter ; and that is, the felicity of feeling it, with the deepest sense of gratitude to his great Benefactor.

THIS felicity, I am sure, you, my Lord, a lover of mankind, must
cor-

[ix]

cordially with him : And this felicity, I beg to assure you, my Lord, I wish him as sincerely as you can : So help me Truth.

ADIEU.



P R E-

THE
JOURNAL OF
THE
AMERICAN
MEDICAL ASSOCIATION
PUBLISHED WEEKLY
CHICAGO, ILL., U.S.A.

It is the duty of the physician to be a student of the human mind, and to be a student of the human mind is to be a student of the human body. The human body is a complex of organs and systems, and the physician must be able to understand the function of each and the relation of each to the whole. The human mind is a complex of faculties and powers, and the physician must be able to understand the function of each and the relation of each to the whole. The human body and the human mind are inseparable, and the physician must be able to understand the function of each and the relation of each to the whole.

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P R E F A C E.

I Own myself greatly at a loss, whether to begin this preface, with an apology to the world, for attempting, in any degree, to inform or amend, so late in life; or to confess some degree of confidence, in the attempt, from the impression, uprightness, and importance, of the intention that inspired it; added to the success of former endeavours, then as far exceeding my hopes, as this may now fall short of them.

For as, on one hand, it may justly be urged, that the infirmities of old age should rather inspire diffidence, and call for assistance and direction, than encourage to the presumption of offering them to others; so, on the other hand, it may be urged, with equal truth, that the infirmities,

xii P R E F A C E.

firmities of the mind do not always keep pace with those of the body; nor are either of them strictly tied down to any determined period, or equality of duration; but may, at the same time, be unabated in one, and impaired in another; and, even when they verge to the decline, they may be so far advantaged by the aids of experience, observation, and study, beyond those of earlier and abler years, as often to equal, sometimes excel; agreeably to that observation of Elihu, in Job, *Days should speak, and multitude of years should teach wisdom.*

WHETHER either of these, or which, may in any degree, be the case of this author, the world will judge for themselves. He dareth only to pronounce for himself, that he hath endeavoured, and cannot wholly despair, that some things may be found in the work, to inform the ignorant, others to amuse and entertain the curious, and some few, that may engage the attention and incite the enquiries

P R E F A C E. xiii

quiries of the learned ; and, it may be, call for the decision of the criticks.

IN one thing only he confideth, that nothing will be found here to offend the serious or Christian ear ; but, possibly, many that may offend the infidel, and probably provoke abuse.

I AM well informed, that there is a society of men, in this region, who set up for censors of all works of learning ; but are in truth, not censors, but censurers, of all that relate to true religion ; I mean, all that would vindicate or support it ; and are well practised in pronouncing the hard sentences of *crude, dull, ignorant, &c.* very liberally, upon all such authors and writings. And, when they would abuse to purpose, and insinuate special contempt, they add the character of *special orthodox*.

IT is surely, then, no great wonder, that these bold scoffers of true Christian belief, should not happily escape the characters

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characters of determined and apparently malignant enemies to revelation, and all those that either assert or defend it; but, quite otherwise, are deemed so impotent in their abuse, that they are reputed (and, I am satisfied, not unjustly), to extend it to many works they never read, at least, never examined, with any degree of care, and candour; and to some they never understood.

THESE are men, who, safe in their obscurity, think it their wisdom to assault only in the dark, as they have sometimes been successful in that character, to the great loss and reproach of the world. And, indeed, this is apparently their wisdom; in as much as, he should seem, at first sight, a rash, as well as a bold man, who would venture to wage war, at once, with Billingsgate and Banditti.

AND yet, in truth, such a war (defensive only) hath been waged with them, to great advantage, by a gentleman, whose mind and manners are as remote from
illiberal

P R E F A C E. xv

illiberal scurrility and abuse, as his adversaries appear to be from learning, from candour, and every character of true criticism.

MR. WATSON, the defendant here mentioned, hath, in return to their scurrility, answered, and exposed them, with strong, clear, and irresistible reasoning, and such a meek, calm, and Christian spirit, as hath done honour to his own character, and uncommon justice to the Christian cause; such as were sufficient to silence any thing but effrontery, hardened in ignorance, to the end of the world.

THESE gentlemen (for so civility calleth them) are no objects, either of my emulation or envy; for, indeed, such is my abject and unadventurous spirit, that I had infinitely rather be accounted of the lowest rank of the militant, in the Christian cause (and I pretend no higher) than to be blazoned with all the glory of the highest power and prowess in the opposition.

BUT

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BUT to return, and, in the wonted senile practice, conclude where I began; let me observe, that there is one character of an aged author, in which writings may sometimes glory; viz. that they are the work of years; and, in truth, this is well entitled to that honour. The materials have been slow and long in the collecting, and not hasty in the composition; and, what is yet a surer character of age, there is but little done. But I remember the gracious acceptance of the widow's mite, and am comforted; concluding with the consolations of David, and his humble prayers to Almighty God, in the fortieth, and seventy-first psalms. *Fortieth, I have not hid thy righteousness in my heart; my talk hath been of thy truth, and of thy salvation: I have not kept back thy loving mercy and truth from the great congregation. Withdraw not thou thy mercy from me, O Lord. Seventy-first, Forsake me not, O God, in mine old age, when I am grey headed; until I have shewed thy strength unto this generation. — I dare not, I cannot, (I wish I could) add, and thy power unto all them, that are yet for to come.*

Postscript.

I TAKE it for granted that no man of common sense, ever deemed himself clear of error and ignorance ; and, therefore, this author, not to preclude his claim to that character, hereby professeth that he is far from the vanity of thinking himself exempt from either : And, in proof of his sincerity, in the point, he thus publicly declareth, that if any man, or any number of men, shall do him the honour to take this work into their serious consideration ; and employ a little leizure, either in just censure, or candid criticism, on any part of it, he will think himself highly obliged, and hereby desireth them to accept his thanks before hand. But, on the other hand, if any are pleased to allow themselves, either in unbridled abuse, or unsupported censure, he thinks it but fair, to give them notice, that he shall accept that treatment, as a publick declaration to the world, that they have no objection to the work that is able to endure the light.

CONTRACT

I think it for granted that no man of
common sense, ever deemed himself clear
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of his sincerity in this avowal, he thus pro-
fessly declares, that if any man, or
any nation, or much, should be found
to have taken the work and that which
concerns it, and employed it in his
other in his interests, or in his
on any part of it, he will be
highly obliged, and hereby declares
to receive no thanks from him. But
on the other hand, if any are
all the time, either in published or
in the unprinted copies, he thinks
it best to give them notice that he
shall accept them in exchange for a
copy of the work, thereby have
the work to the work, and to

CONTRACT

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CHAPTER XX

A short INTRODUCTORY DISSERTATION,
concerning the Laws of
Nature, not foreign from the
Purpose of this Work.

AS man is the only animal, of this lower world, who is capable of contemplating his Creator, his power, wisdom, and works, and attending to the several duties he oweth him, in consequence of that contemplation: — Many wise men have been of opinion, that the definition of man should be a religious, rather than a rational animal; for as much as religious implies several impressions, powers, and obligations, of which none of the inferior animals are capable; although many appearances, upon many occasions, seem to indicate the powers of reason, in many other respects, not total-

ly denied to them. And these reflections are a sufficient ground for enquiring, with some attention, into the principles of what is called Natural Religion.

INDEED, the existence of such religion seems to me to be principally grounded upon some expressions of St. Paul, in the second chapter of his Epistle to the Romans, at the fourteenth and fifteenth verses. — *For, when the Gentiles, which have not the law, do, by nature, the things contained in the law, these, having not the law, are a law unto themselves; which shew the work of the law written in their hearts, their conscience also bearing witness; and their thoughts, the mean while, accusing, or else excusing, one another.*

DOING, by nature, the things contained in the law, is generally understood to signify, that men do those things by the dictates of their own reason, without the advantage of instruction, or erudition, of any kind. But the case, I humbly apprehend, is quite otherwise: The nature
of

of all creatures is best seen, and estimated, by what those creatures are found to be, when they attain to the perfection of their species. — The nature of a horse, for example, is not to be judged of by the lowest character, and condition, of that brute ; but by the highest, and best, and such as fits him to be most useful. Now, as a horse cannot attain to this perfection, without the assistance, and, as it were, the erudition of man ; so man himself cannot attain to the perfection of his nature, without a long train of instruction, erudition, and discipline, from other men, better informed, and disciplined, than himself. Now, how such men could be, originally, so informed, and disciplined, otherwise than from the instruction of their Maker, I profess, I know not ; neither can I conceive. I have learned to think so, at least, I am confirmed in so thinking, from a man, whom I have always found incomparably wiser than myself, and, to my thinking, than all the boasted wise men of the present world put together ; and, all the knowlege he glories to

to have, he humbly owneth to have derived from his study, and knowledge, of the divine law. *Thou, through thy commandments, hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts.* And, indeed, this seems to be a very natural account of the matter, that the man was wiser than others, who was taught by God, in all the duties and relations of life; and carefully attended to his teaching. I well know how much this doctrine is the contempt of the wiser world around me, who seem, to me, to act in the fulness of that filial wisdom, that should inspire children to despise the inheritance, conveyed to them by the care, and kindness, of a father; because he had given them (that is, conveyed to them, in their constitutions) health, and strength, sufficient to enable them to get their own livings, independent of his aid, and the provision he made for them.

Now,

Now, considering how easily all those natural powers might be impaired, and defeated in their purposes, and pursuits; I believe, no reasonable man will long doubt, that the subsequent misery and want, which would soon attend this proud and ungrateful offspring, would quickly, and sadly, convince them of the vanity, stupidity, and vile ingratitude, of this vaunt.

THE source of our delusion, on this head, seems to be derived from hence.

WE find ourselves sufficiently directed, in our several duties, by the light that hath fallen down, from on high, upon our parents and teachers; and, by them, carefully communicated, and gradually, and imperceptibly, diffused through our minds: And, when we meditate upon them, we find them so clearly delineated there, that we are vainly tempted to imagine we derive them from thence. And this is just as wise, as it would be, to imagine a mirror the true source of all those
bright,

bright, and luminous objects, and fine proportions, which we observe reflected in it. — Whereas, in truth, both equally derive their light from heaven, with only this difference, that the impressions of the first are permanent, but those of the latter fleeting.

THE account which a very celebrated author of a Treatise on the Laws of Nature, has given of those laws, may, very justly, carry greater weight with it, than any reasoning of mine upon that head.

HIS words are these *. — “ So that
 “ having, from our childhood, had a sense
 “ hereof ” (that is, of the laws of nature)
 “ instilled into us, together with other
 “ learning, in the usual methods of edu-
 “ cation; and yet, not being able to re-
 “ member the punctual time, when first
 “ they took hold of our understanding,

* See Teoke's translation of Puffendorff's Whole Duty of Man, according to the laws of nature. Book I. chap. 3. page 55.

“ and

“ and possessed our minds; we can have
“ no other opinion of our knowledge of
“ this law, but that it was connate to our
“ beings, or born together, and, at the
“ same time, with ourselves; the case be-
“ ing the same with every man learning
“ his mother-tongue.”

WHAT condition mankind would be in, if they were left wholly uninstructed from their infancy, to the years of their maturity; is well pointed out to us, by the same author, in the book and chapter now quoted, pages 46, and 47. Let us suppose a man come to his full strength, without any oversight, or instruction, from other men. — Suppose him to have no manner of knowledge, but what springs of itself from his own natural wit; and thus to be placed in some solitude, destitute of any help or society of all mankind beside; certainly, a more miserable creature cannot be imagined. — He is no better than dumb, and naked; and has nothing left him, but herbs and roots to pluck, and the wild fruits to gather;
to

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to quench his thirst at the next spring, river, or ditch; and, to shelter himself, from the injuries of the weather, by creeping into some cave, or covering himself, after any sort, with moss, or grass; to pass away his tedious life in idleness; to start at every noise, and be afraid at the sight of any other animal: In a word, at last, to perish, either by hunger, or cold, or some wild beast.

AND, were not this exactly the case of Adam, at the creation; were he brought into it otherwise, than in the manner, and under the circumstances, recorded in Genesis? The sum of which is this: God sent him into the world, with a sound mind, in a sound body; a clear knowledge of the nature and uses of the creatures around him; an assurance of absolute submission in them, and, in himself, dominion over them; an abundant supply of all the necessaries and conveniences of life, suited to his condition; and a full direction, what to enjoy, and what to avoid: added to the highest of

all social joys, a lovely companion of his own kind, fitted (by every advantage, both of nature and perfect language) to share, and, in sharing, to multiply his happiness; and both freed from every infirmity of body and mind, now incident to human nature, and from the dread and danger of death!

THE candid reader, will, I hope, soon determine in himself, in which of these conditions it would best become a being, of infinite wisdom and goodness, to place man in the beginning?

THIS question, I think, may be brought into a short issue by another enquiry.

WAS there ever yet any region of the earth, where men, unaided by revelation, acted up to the dictates of what is called the *law of nature*? Is there, now, any region of the earth, where men, so unaided, act up to the dictates of that law? Is there, now, any region on earth, so unaided, that is not sunk under the lowest

est degree of barbarism and brutality? And shall that still be thought an adequate fountain of information and direction, from which no one man was ever yet rightly informed or directed, from the foundation of the earth? Is not this leaving a sure, well-informed, and well-tryed guide, to commit ourselves to the direction of one, who hath always led those astray that followed him?

BUT, suppose one instance; nay, suppose many instances (supposing not granting) could be produced of men, self-taught and directed, in all the duties of life, from the superior abilities of their own minds; is this the case of all men? Is this the case of one man in a thousand; I might say, in ten thousand? And, will the Father of heaven, the Fountain of bounty, and benignity, and social affections, leave nine hundred and ninety-nine in a thousand, of his sons, unguided, and uninstructed, uncorrected, and unamended, to sink into the lowest condition of vice, of misery, of brutality? Humanity can as
 8 little

little bear the thought, as piety ; it is equally shocking to both.

GIVE me leave to observe, what I believe I have elsewhere hinted, That we live in an age, wherein all the powers of reason are asserted to their highest dignity ; indeed, almost to idolatry ; and wherein all the rights and claims of humanity, are meant to be rigidly urged, asserted, and insisted upon. And yet there is one claim of right, of infinitely more consequence than all the rest, which hath been totally overlooked ; nay, more, renounced : I mean, the right of filiation : — A point which I have already touched upon ; and yet, I must beg leave, to be reconsidered, with all the serious and sacred attention due to it.

THAT the Creator of the world hath always been considered, as a Father of men and angels, both by Jews, Heathens, and Christians, will not, I believe, be denied : And it is evident, that in those writings, which have the clearest claim to the cha-

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rafter of sacred, the claims on this head, between the Creator and his creatures, are mutual and frequent; and he himself claims the right of a parent, and he himself joins his rights of the parent to those of the ruler of the world, and claims alike the duties necessarily consequent to the character of both. — If I be a master, *where is my fear?* If I be a father, *where is mine honour?*

Now, it is agreed by all the writers upon the laws of nature, that the duties we owe to God, in consequence of his creation, and government of the world, are love, reverence, adoration, obedience, and fear of offending. And all these (that of adoration only excepted) are duties which all children owe their parents; or, in other words, all these are parental rights, and filial obligations.

Now, the rights of parents and children are reciprocal; and it is agreed among the writers now mentioned, that as parents have a right to the love, obedience, and

and reverence of their children, the children also have a right to support, instruction, and direction from them, in all things of consequence to their well-being; and likewise correction, in all errors and offences, in order to their amendment.

If, then, God layeth claim to love, reverence, and obedience, from the right of a parent; have not men also, on their part, an equal claim to support, instruction, and admonition, in the right of children, in order to be formed, and properly conducted, to the great ends of their being? And, for my own part, I cannot but honour the man, from the bottom of my heart, who makes this claim with becoming humility; as infinitely wiser, upon that score, than the poor, vain, groveling (yet aspiring) wretch, who presumeth, from the plenitude of his pride and ignorance, to renounce it.—*Thy testimonies have I claimed, as mine heritage, for ever. And, why? They are the very joy of my heart.* That is, the great happiness of my life depends upon it.

To the simplicity of my plain, unpretending apprehension, there is not only more true piety, but also more good sense, and fine thinking, in these two sentences, than in all the dry, didactic, insipid, systems and reasonings, of all the Chubs, Collins's, Tindalls, &c. that ever cursed, and laboured to deprave the world.

I HAVE but this one short inference to deduce from all this.

IF the human reason never was self-sufficient to direct to all the duties, and in all the exigencies of life; then was revelation absolutely necessary to the well-being of mankind.

I THINK it may not be amiss to insert here those short propositions, deduced from Plato's Dialogues, by Serranus, who delivereth them as the doctrines of Socrates.

FIRST, Man cannot attain to goodness, without knowing that his mind is distempered,

Introductory Dissertation. xxxvii

pered, and in need of some remedy,
Alcib. 1.

SECOND, The mind of man is not furnished with a remedy for its own evils, but must receive it only from God. *Ibid.*

THIRD, Man can merit nothing of God.
Alcib. 2.

FOURTH, The Heathens know not how to pray unto God, but ought to wait for a divine teacher, and defer their sacrifices till the time of his appearance.

THE reader will easily observe, that these positions are utterly subversive of modern theism.

R E V E;

...and in the end of the world
...the world will be a better place

...The end of the world is not far
...it is only a matter of time
...the world will be a better place
...the world will be a better place

...The world will be a better place
...the world will be a better place
...the world will be a better place
...the world will be a better place

...The world will be a better place
...the world will be a better place
...the world will be a better place
...the world will be a better place

REV.

REVELATION

EXAMINED, &c.

CHAP. I.

That the world was blessed with divine revelations from the beginning.

HAVING clearly proved to a demonstration, in the first volume of this work, that at least five revelations * were necessary to be made to Adam in Paradise, and actually were made to him; I now proceed to consider a sixth, namely the *Sabbath*; The Sabbath, a sixth revelation. which was explained in these words,

* 1. The nature of the food proper for him. 2. The nature of marriage. 3. Of the creatures. 4. His dominion over them. 5. And language.

VOL. III.

B.

Gen.

REVELATION Examined, &c.

Gen. ii. 2, 3. *And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work, which God created and made.*

Now the reason here assigned by God for blessing and sanctifying that day, naturally carried men into the noblest contemplations, and consequent admiration of those works, and adoration of their Author; and so became a sure means to inculcate, preserve, and propagate true religion; and, with that, the happiness of the whole animal world, over the face of the earth; and perhaps not of the earth only; for now it was, as we learn from the mouth of God himself, in the thirty-eighth chapter of Job, verses 6. and 7. that, *when the foundation of the earth was laid, the morning stars sang together, and the sons of God shouted for joy.*

The institution of it a just ground of joy to men.

THEN was the Sabbath instituted.

FROM what particular motives the sons of God shouted for joy on this occasion, we cannot take upon us to pronounce; but this much is certain; that the sons of men have had good reason to rejoice, and shout for joy, of this heavenly institution,
from

from that day to this; in as much as the Sabbath (besides many other blessings attending it) is a weekly reprieve from the sentence of labour past upon man at the fall; without which life would not only be soon weary, but quickly worn out; our days would then be few and evil indeed, and therefore God's institution of the Sabbath-rest made the seventh a blessed day indeed.

BUT the sacred text tells us, not only that God blessed this day, but also that he sanctified it; that is, that he consecrated it: he set it apart for the holy offices of religion.

AND this is more fully and clearly explained, and confirmed to us, in the twenty-third chapter of Leviticus; verse 2, &c. The ends of its institution. where, God counting up the several feasts of holy convocation, which he commandeth to be observed, nameth the Sabbath first, in these words, *Six days shall work be done, but the seventh day is the Sabbath of rest, an holy convocation: ye shall do no work therein; it is the Sabbath of the Lord, in all your dwellings.*

The im-
portance
of it.

HERE we see that the rest of the Sabbath is only ceasing from bodily labour on that day ; in order to employ it in the duties of religion. It is a holy convocation ; a day, in which the people were all to be assembled, in all their dwellings, to this holy purpose. And it is remarkable, that, whereas God ordained all his other feasts to be proclaimed to the people, he gave no such order concerning this. And so likewise, when he published the ten commandments from Mount Sinai, he made mention of the Sabbath, in the fourth commandment, no otherwise than as an institution already well known. REMEMBER *the Sabbath-day, to keep it holy* ; well knowing that mankind were fully acquainted with that command, and the observance due to it from the creation.

AND certainly, to beings endowed with the least degree of reason, it should seem ill-becoming the wisdom and goodness of God, to provide so amply as he did for man's animal life, by preparing and submitting the whole vegetable world to his support, and yet neglect his intellectual and spiritual life ; and therefore he ordained the Sabbath, to the noblest purposes of rational pursuits: the recognition

tion and reverence of God's wisdom and works, the recollection and religious observance of his laws, the instruction of the people in general, both old and young, but more particularly the erudition and instruction of youth, in all the duties they owe to God, and man; upon which the present and future happiness of mankind must eternally depend; and I am fully satisfied, that the priesthood also was instituted for these ends from the creation; and doubtless this was the reason why the honouring of the priest was joined to the sacred observance of the Sabbath, as the condition of distinguished happiness, promised by God to his people by the mouth of his holy prophet Isaiah, chap. lviii. verses 13, 14. *If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honourable, and shalt honour him, (the holy one of the Lord, that is the minister of God's worship), not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy*

father ; for the mouth of the Lord hath spoken it.

The Sabbath how profaned. NEED I ask the reader of common sense, Is gaming, idling, and wantoning in all the ways of vanity on the Sabbath ; is all this *not doing thine own ways, and not finding thine own pleasure*, or the direct contrary ? Where is the slightest shew of occasion, party of pleasure, or pretence of business, that cannot, in one moment, turn away our feet from the Sabbath ; from attending on God's holy convocation and worship ?

ARE not these gross, palpable contradictions to the divine law, and shocking abuses and defecrations of this holy institution ? Will men deliberately do all this, and yet call themselves Christians ? Shall the sacred name of Christ be so abused, so vilified ! God forbid.

The profaners of it enemies to humanity and mercy.

How obvious is it to reflect, that when men are solemnly assembled, to execute the holy purposes of the Sabbath, to worship God, to adore and to bow themselves before him, their hearts are naturally enlarged, opened, humbled, and softened,

to

to all the impressions of humanity and charity; at once humbled, and conciliated to pity, and relieve the distresses incident to mortality: Hence it is that all the calamities of poverty, all the devastations of fire, famine, robbery, murder, and pestilence, find the charities of the Sabbath often their only, and always an important relief.

Ask yourselves then, ye vagrants from the publick worship of God, ye impious, self-sufficient and dreadfully deluded breakers and abusers of the Sabbath, what ye are, and what ye mean by so doing; or spare yourselves the trouble, I will tell you; although it grieveth humanity to hear it. Ye are insulters of the Almighty's ^{Insulters} first sacred institution after the creation; ^{of the} ye are insulters of his infinite goodness ^{divine} and mercy to the sons of men in that ^{goodness.} blessed institution; ye insult his law of greatest benignity to the whole creation; ye insult that divine law, on which, the observance of all the rest, mainly, if not totally, dependeth; ye insult it as if ye thought it actually reversed to the world; and ye believed yourselves bound in duty to trample it under foot.

REVELATION *Examined, &c.*

BUT this is not all: ye are not contented with less than a complicated violation of the Sabbath; for whereas ye are commanded not only to cease from work yourselves, but likewise to indulge both your human and brute servants in the relief of that day's rest, ye take care to do quite the contrary; for, besides your many calls to exercise, either for air, amusement, health, or visits on that day, the Sabbath is well known to be your settled, determined day for journeys of every kind; and as the roads are then less crowded unless with equipages, carriages, and vehicles of pleasure for your unhallowed brethren in profaneness, or droves of cattle for the next day's market, thro' the indulgence of Christian magistrates, your horses and servants have more free room for greater expedition, and fuller exercise, that is, for more toil to themselves, and pleasure to you, on that day than any other: and so the fourth commandment is not only violated, but inverted *.

This fe-
cond law
not on-
violated
but in-
verted.

LIKEWISE

* THE learned Mr. Moyle, who is well known to have been no bigot, complaineth thus in his excellent Charge to the grand Jury at Luskard 1706; "The breach of the Sabbath is forbidden by the law of God,

LIKEWISE all the places you frequent on those occasions, are, of course, infested and disturbed from the duties of the day, as much as in you lieth; and may in time be fully contaminated by your example, if they be not so already.

BUT you are not, you say, enemies to charity, humanity, and mercy, although you do all this. Indeed, ye often talk fluently and plausibly of humanity, benevolence and mercy, as if ye had them really at heart, and take it mortally ill to be called enemies to them; and yet, alas! all this is but what St. Paul so justly calls it, *sounding brags and tinkling cymbals*. Sabbath breakers enemies to mankind.

“ God, and punished with severe penalties by our laws.
 “ It hath been the peculiar honour of our government,
 “ that the observation of the Sabbath has been more
 “ strictly enjoined by our laws than by any other
 “ Christian community whatsoever, and 'tis great pity
 “ that such excellent laws should lose their edge for
 “ want of a vigorous execution.”

HAD this gentleman lived to our times, how sadly had his complaint been changed! how naturally might he lament, that the observation of the Sabbath so strictly enjoined us by our laws, should be so shamefully, so notoriously violated and trampled under foot in our practice, and the honour of his country degenerated into infamy.

WE

WE own ye are not their enemies in profession, but in reality ye are. Ye are worse than professed, ye are practised enemies: ye are practised, habitual, and effectual enemies to them all. Ye are enemies to the erudition of mankind, in all the principles of religion and virtue. Ye are men professing to be eminently wise, but in fact, only eminently vain, if not wicked. Ye are enemies to the knowledge and adoration of your Creator, and to the practice of every duty you owe him.

YE claim the character of wisdom as your peculiar property, but it is a wisdom that must undo the world! a wisdom that would banish from this wretched earth the greatest consolations of misery! the relief from want, and the rest from labour. Ye are enemies to society; ye are enemies to salvation.

YE pretend to learning and politeness, but learned and polite heathens had much more religion than ye have, and were better acquainted with the divine mercy and goodness displayed in this institution than such Christians as ye are.

PLATO

PLATO tells us in the second book of his laws *, that the gods commiserating the laborious lot of mankind, appointed successions of festivals on which they should cease from their labour.

IN which words I think he plainly points out the origin and end of the weekly Sabbath, the knowledge of which could only be derived to him from the true tradition of its institution by almighty God.

THE same thing also may, I apprehend, not unreasonably be conjectured from the many extraordinary characters of the *Hebdomas* or septenary distinction of days, recounted by Macrobius and others; nor should we forget Hesiod's remarkable account of days, in which he tells us, *εβδομον ἱερὸν ἡμᾶρ*, the seventh was the sacred day. What then do you mean indeed? what can you mean, when you abuse the Sabbath, but by abusing, to banish, to abolish it from the earth, and with it to erase pity and mercy, pity and mercy to the whole animal world; from the human heart; to abolish virtue, to

* Θεοὶ δὲ οἰκτεῖραντες τὸ τῶν ἀνθρώπων ἐπιπονοὺν πεφυκὸς γενέσθαι ἀναπαύλας τε αὐτοῖς τῶν ποτῶν εἰλάξαντο τὰς τῶν ἐορίων ἀμοιβὰς, &c. De legibus, l. 2.

establish vice ; and in so doing, to insure temporal and eternal misery to mankind. Slaves to the vanities of the world, to the vanities of your own hearts, slaves to Satan, and rebels to the infinite wisdom and goodness of God !

How constantly, how zealously should every good Christian join with David in that humble petition to almighty God,
Open thou mine eyes, that I may see the wonderful things of thy law.

Man's
claim to
revela-
tions from
God,

THE point laid down in the beginning of this chapter will yet be more clearly and fully evidenced to believers from the cxix. Psalm and 111. verse, where David thus declareth of himself to God,—*Thy testimonies have I claimed as mine heritage for ever, — and why? they are the very joy of my heart.*

HERE David plainly claimeth it as his birth-right to be instructed by God, and professeth it the greatest happiness and blessing of his life to be, and to find himself so instructed : and I solemnly declare, that to my thinking, common sense also proclaimeth it to be so, without the hesitation of one moment.—And therefore

I beseech God in his mercy to deliver me from superfine refiners and refinements, and keep me within the bounds of common sense.

THE reason of David's claim to the guidance of the divine precepts is, to me, ^{Well grounded.} I own, very strong and unanswerable; *for why, they are the very joy of my heart.* A bountiful, indulgent, kind, and gracious father would most certainly not send his children into such a world as this, and at the same time withhold from them the greatest blessing, the only solid security of safety, peace, and happiness they could enjoy in it; the security of their being guided and protected in it by the power and providence of an almighty, infinitely wise, and good Governor of that world and every other.

INDEED the expression of *a claim upon God*, hath, at first sight, the appearance of uncommon assurance in a poor mortal.—And yet, in reality, it is an expression of more diffidence in our own abilities, and infinitely more humility to our Maker, than the disclaiming of it hath in (what they call themselves) the
free-

free-thinking world ; for it is an acknowledgment of our own ignorance, weakness, and infirmities of every kind ; which call loudly for the assistance and direction of an all-knowing, Almighty, and most merciful Father ; to protect, and guard, and guide us. — And this is no more than a claim upon our heavenly Father, which every mortal hath an undoubted right to from his earthly parents.

The humility of this claim.

AND I think it as clear as the sun, that there is infinitely more presumption and vanity, than wisdom, in that boasting and self-sufficient race, who disclaim this birth-right ; and pretend that God gave them every thing they could want when he gave them their being.

AND are they sure that God did this ? and that he was bound to do it ? That he was bound to form his creatures perfect, and independent of himself ? Oh, No, no. — There is not a mortal amongst them, who doth not (if he hath common sense) fully know the contrary ; who doth not feel himself to be infirm, erroneous, and ignorant, at the very instant of this vain vaunt.

FOR

FOR my own part, I thank God, I ^{The hap-} know and feel this so deeply in myself, ^{piness of} ^{it.} that my assurance of the divine presiding power, direction, and guidance of my heavenly Father, an assurance clearly, and fully derived to me, both from reason and the sacred writings, is the ground of the greatest joy, the most solid consolation, and unfleeting felicity I know in the world: — a felicity which I would not exchange for this world, and all its vanities put together: and of which, if I could imagine or suspect myself once deprived, I should not hesitate one moment to wish my being abolished the next.

AND David, by whom I glory to be taught this way of thinking, is himself temperate beyond his usual overflowings of gratitude, and thanksgivings to God, when he only breaks out into this rapture, Psalm cxix. verse 72. *The law of thy mouth is dearer unto me, than thousands of gold and silver.*

BUT what weight can David, who is only reputed an inspired writer, at least, what weight can the acknowledgment and declaration of mortals, so confessedly weak and ignorant as I am, pretend to have,

have, when put in balance with the contrary tenets of men, so important, so self-sufficient, so supremely, so supernaturally wise?

BUT, before we part upon this point, I beg to be resolved in one short plain question.

This
claim justified by
the Lord's
prayer.

DOES the character of a Father, to rational beings, include in it no idea of affection, and care, and kindness? Why then, in the name of wisdom and goodness, did our blessed Saviour direct us to put up all our petitions to God, under the name of *Our Father*? Why beseech him to relieve all our wants, to forgive all our offences, to guide us, to grant us all good by the coming of his kingdom, and to guard us from evil; if all these parental offices, blessings, and kindnesses, are wholly alien, and estranged from his nature, and no way wanted in ours? If they are all but mere words, of a very singular character; words that mean nothing; although all mankind have agreed to assign a plain and well-known meaning to them all.

BUT

BUT here we find some gentlemen ready to retort upon us — If man be erroneous, irregular, and prone to evil, whose fault is that? Are we not the work of God; and doth not Solomon plainly put the question, in the seventh chapter of Eccles. verse 13. *Who can make that straight which he hath made crooked?* An infidel dilemma,

Now if infidels put the question in the words of Solomon, surely believers have a right to answer in his words also. — And we find, in the 29th verse of the same chapter, these remarkable words: *Lô! this only have I found, that God made man upright, but they sought out many inventions.* answered.

THAT man was made upright, appeareth clearly from the character of his Maker; as well as from the first chapter of Genesis, where we are told, that God made him *after his own image*: — and that he soon sought out inventions, that is, searched to find how he could be better than God had made him, appeareth also from the third chapter of the same book, where the text telleth us, that, upon the serpent's tempting Eve to eat of the forbidden tree, — *She seeing it a tree to be*
VOL. III. C *desired,*

desired, to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband, with her, and he did eat.

THIS was their first invention, or device, to become wiser than God had made them : and whoever knows any thing of the history of the world, cannot but know that they have been pursuing their own inventions to the same end from that day to this ; always endeavouring to become wiser than God made them ; not by means of his appointment, but quite the contrary.

BUT alas ! to what purpose to argue from the writings of Moses, with men who deny their authority, and are not ashamed to turn the history of the fall into rude ridicule ?

I OWN, to little purpose ; unless they will be so gracious, and so polite, as to treat the character of God with as much respect as they would that of any artist of eminence.

The work
of an able
artist abused,
a

Now suppose a celebrated connoisseur should produce a watch of Tompion's in a large company, a watch confessedly the
work

work of his best days, and cry out at the same time, Is this your boasted *Tompion*? Most certainly, either this was not his work, or there never was a greater bungler. — See here his *chef d'œuvre*, — Who ever saw a kitchen-jack, made by a common blacksmith, that goes worse?

GIVE me leave to imagine, I hear a plain man, well skilled in mechanics, make this answer.

SIR, indeed I never had the happiness of any intimacy with Mr. Tompion, but I am well acquainted with his works; and I find by inspecting, with a little attention, that this you produce hath many marks of his masterly hand; but I am satisfied, from many clear proofs, from the marks of violence and the great defects I observe in it, that it is not now as it came from him; and besides, I have heard the history of this watch from a man of great credit, who declares, that the person for whom it was made, notwithstanding the strict caution and charge given him, how to conduct it, and what carefully to avoid, in relation to it, under the severest penalty, yet despised all the caution and charge given him; and put it into the hands, and

submitted it to the direction of its maker's worst enemy; who, under the colour of great kindness, and a false and delusive pretence of endowing the spring with new, and nobler powers, refining the movements, and making the whole incomparably better than it was before, in reality contrived to spoil the work, by destroying the exquisite poise, and masterly adjustment of the parts, to one another; yet, pretending to prove, at the same time, by ocular demonstration, (such was his dexterity in deceiving) that the means he recommended had made a much inferior piece of work, which he then produced, much more excellent than ever it had been before. Whereas the work he vaunted for his own was in truth a masterpiece of a nobler artist, very cunningly disguised. The consequence was, that from the moment he got it into his hands, it hath never gone well, nor was in any degree comparable to what it was before; but is, ever since, subject to great errors, obstructions, and inequalities. And therefore, I beseech you, let neither the mastery of the artist, nor the honesty of the relater of this unhappy accident, suffer in your judgment from the sad disordered condition

tion in which you find the work at present.

THE candid reader will, I hope, do as much honour to the skill of the Divine Artificer (on this occasion), and give as much credit to the great historian of the creation and fall of Adam, as he would to the apology of this plain mechanic, in defence of Mr. Tompion, and I desire no more.



An Essay on the natural Advantages of the Sabbath, and one ill-judged Abuse of it.

THE moral obligation upon mankind to set apart stated times for attending on the publick worship of God, and the religion of attending it on the Sabbath, have been often and amply set forth by pious and learned men: but the natural advantages accruing to mankind from the institution and observance of it, have not, that I know of, been sufficiently attended to.

THESE advantages are two-fold, bodily and mental.

As to the first of these, nothing can be more obvious than the attention which God Almighty hath shewn to the human happiness, in the several reliefs from labour which he hath appointed to mankind, and manifested the use of, in the institution of the Sabbath, in their make,
in

in the vicissitudes of night and day, and the successions of the seasons.

THE different seasons of the year call for different labours, and the vicissitude and variety of labours carry with them a vicissitude and variety of reliefs: it being well known, that the same limbs and muscles are neither always nor ordinarily exercised in different labours; and when they are not so exercised, they may, in some measure, be considered as in a state of rest.

REST is the purchase of labour, and its duration and refreshment appointed by the divine wisdom, in an exact proportion to it.

THE experience of all ages hath clearly taught us, that man, in the ordinary course of things, cannot bear more than the labour of half the day, (I mean half the revolution of the earth upon its axis) at one time, and that he must have, at least, two refreshments of food to support his body, and recruit his spirits, during that space. The labour of six hours requireth the rest, indeed more than the rest of a seventh, for relief and

sustenance; and we find that the labour of six days was in the appointment of God, relieved and refreshed by the rest of a seventh; and surely it is full as reasonable to conclude, that the daily labours of life, continuing for six days, may require the entire rest of a seventh, as that the labour of six hours should call regularly for the rest of a seventh; so that this weekly labour and sabbatical rest is as nearly as can well be imagined, in the proportion of daily labour, and its consequent hourly rest; and therefore, I think, we may fairly conclude, that the appointment of the Sabbath and the construction of the human frame, proceeded from the same fountain of infinite wisdom and goodness.

It is well known that the mind needeth rest as well as the body: the muscles are the immediate instruments of our bodily operations, as the fibres of the brain are of our mental. The fibres of the brain are bodily organs as well as the muscles, and consequently can no more bear to be always upon the stretch than the muscles; or, if they could, yet can they not always command a fund of animal spirits to minister to their operations; and although these spirits seem, in some constitutions, to be
born

born to labour, *as the sparks fly upward*, yet can they no more fly up to the head, without new supplies of food, than the sparks can fly up into the air, without new supplies of fuel.

FROM hence appeareth the justice and great propriety of that fine observation of one of the finest of all English, I might add, all earthly wits :

“ SLEEP is the Sabbath of mankind,
“ To rest the body and the mind.”

WITHOUT this relief, the organs of the body, and the operations of the mind, would be alike, their own burthens ; and to proceed in this train, I am, for my own part, fully satisfied, that the mind, whilst it is an inmate of the body, for it can then work only by bodily organs, hath as great need of a seventh day's rest, from the toil of thinking to the studious world, as the body, from that of working to the labouring world. — The lawyers, who are said to drudge over their briefs on Sundays, may possibly find this observation worth attending to, notwithstanding the relief of their several vacations ; but they, and all others concerned in it, will best judge

judge for themselves. This however, I believe, is fact; that more of them, and in general of all intense unremitting thinkers, are observed to be infatuated, and reduced to a state of idiotism, in the decline of life, than those of any other professions and characters.

Now, suppose the institution of the Sabbath ceased from the earth, what would be the consequence to the whole labouring world? — Misery; — misery inexpressible and incessant, never ending, still beginning.

THIS, I think, is sufficiently evident: the wastes of the body from labour cannot always be fully recruited from the imperfect rest of as many hours, added to our ordinary sustenance and avocations of various kinds. — The curious may, in a good measure, determine this, as I am informed hath been done, by the help of accurate scales, together with a very diligent and accurate use of them. It followeth then, that the labouring body calleth for intervals of longer rest, in which, being taxed with no wastes from labour, it may be more fully recruited; and if it be not allowed such recruits, what

what will be the inevitable consequence? — a gradual diminution and decay of the body, and of health and strength together with that; nay, it is certain, that a gradual diminution and decay ordinarily arise from the present course of weekly labours, notwithstanding the relief and recruit of the Sabbath; and I have often heard a man of sense and truth, who is remarkably indulgent to his labourers, declare, that although he took all the care he could of them, and daily lightened and relieved their toils, and often refreshed them under it, yet had he lived to see several sets of them worn out. How absurd then was that objection of the Heathen, who upbraided the Jews with the loss of a seventh part of their time, given up to idleness; whereas it was in truth, not given up to idleness, but to the great duties of religion, which are absolutely necessary to the well-being of the world; and in reality more than double that portion of time was given up to the superstitions and abominations of their own religion; and I would ask any reasonable man, what must become of the labouring world, if a seventh part more were constantly to be added to all their toils; what a burthen would life be then! Must we not then

then conclude, that without the relief of the Sabbath, the days of the labouring world, must be considerably diminished, and at the same time their sorrows increased? St. Paul tells us in the 8th chapter of his epistle to the Romans, that *the whole creation groaneth and travaileth in pain together until now*; meaning, as I apprehend, that this hath been the state of things from the fall. Take away the relief from labour, derived from the rest of the Sabbath, and these groanings and travails will be more than doubled: the days of human life, would then be, in the most strict and literal sense of the words, few and evil.

THUS would it fare with the body, deprived of the rest and relief of the Sabbath; nor would it fare in any degree better with the mind.

THE Christian Sabbath is a day of innocent festivity, of united chearfulness and cleanliness; the dust and sweat of the six preceding days is brushed and washed off: the best garments, and the best looks are put on, and the spirits are refreshed with the best meal of the week, and by a joyful respite from toil and drudgery,

drudgery, exchanged for delight and ease; the mind, at the same time, enjoying the reliefs of the body; — although too often mistaken by gloomy asceticks, and carried into a contrary extreme. — Our blessed Saviour tells us, the Sabbath was made for man, not for his misery, most certainly, but for his happiness; he is bound to do all the good he possibly can, consistently with his duty to God, to all other creatures on that day; and surely it were hard that he should be precluded from doing any to himself. Total abstinence from innocent (and not profane) joy, on that day, is, to my thinking, as abhorrent from the true ends of religion, which commands us to *rejoice always*, as a total indulgence in idleness. — The Jews were expressly commanded by God to rejoice upon the most solemn Sabbaths and festivals, together with their whole families, and the Levites; and surely, the grounds of rejoicing are as just, indeed much more so, on our Sabbaths and solemn festivals, than they could be on any of theirs.

NOR is this all. — The Christian Sabbath is not only a day of rest from labour, a day of relief, refreshment, and festivity;

festivity ; but it is also a day of attendance upon the publick worship of God ; and, in consequence of that, a day of recollection of all his attributes, his almighty power, infinite wisdom, and unspeakable goodness and mercy, in the creation, government, and redemption of the world ; contemplations naturally joyous, because they are congenial : also a day of instruction in all the duties we owe to him and one another, which is likewise a sure source of joy to a reasonable creature.

BENEVOLENCE seemeth to me to be the only professed remains of religion in the minds and language of these anti-sabbatarians ; but, good God ! how alien must that man's heart be from every movement and impulse of humanity and benevolence, as well as every principle of piety and virtue, who would banish the blessing of the Sabbath from the world !

RELIGION is the true source of good manners and social delights ; let the observance of this day once cease from the earth, all the civilities of life, and the social and religious duties will quickly cease with it, at least will follow fast after it ; and we shall gradually descend into brutes,

may more, into worse than brutes ; inas-
much as without the checks of conscience
and virtue, derived from the Sabbath, our
abilities for evil being greater, ~~must~~,
under the influence of more unruly, un-
guided and unrestrained inclinations, car-
ry us into greater extremes of iniquity and
outrage.

NOR is this all ; the Christian Sabbath
is a day of general relief from all the ca-
lamities of life, as far as in us lieth.

FROM the very foundation of Christia-
nity, the first day of the week was set
apart, as for the duties of religion in ge-
neral, so likewise in a particular manner,
as a day of universal contribution, to the
relief of all social distresses *, and conti-
nueth to be so to this day, throughout all
Christian countries of the whole earth.

— The ravages of inundations, ship-
wrecks, earthquakes, fire, pestilence and
famine are here, if not totally repaired,
yet at least, very considerably relieved ;

* First epistle to the Corinthians 16th chap. 1 and
2 verses. *Now concerning the collection for the saints, as
I have given order to the church of Galatia, even so do
ye. — Upon the first day of the week, let every one of you
lay by him in store, as God hath prospered him, that there
may be no gathering when I come.*

and

and that too, for the most part, under the sanction of publick authority, after careful and religious inspection into their true state.

Now, it is sufficiently evident, that the man who liveth under an habitual neglect of the publick worship of God, doth all that in him lieth, to abolish the blessed institution of the seventh day's rest and religion, and with that the surest relief of all social distresses, from the earth. — Where then, or what is his boasted benevolence? mere *sounding brass, and tinkling cymbals*.

NOR is this all: — he doth not only discourage his servants, his tenants and dependants from attending upon the publick worship of God, by his example on that day, but he also insulteth and trampleth it under foot. — All his journeys, and even all his purposes and freaks of pleasure, are sure either to be begun or ended upon that day; and so not only his men-servants, and his maid-servants, and his cattle, are forced, those from their devotion, instruction, and edification, and all from their relief and rest; but likewise the servants and cattle of every man,

2

whose

whose carriages and horses he hireth, and whose inn he alighteth at : as if this divine command, the most important and beneficent that ever God gave to mankind, were not only not enjoined, but clearly and totally reversed.

To these examples so flagrant, and so frequent, and the consequent neglect of God's publick worship, we owe, in a great measure, that dreadful spirit of irreligion, and consequent depravity of manners, both in the highest and lowest orders of men, which hath overspread this nation, in this age, far beyond the examples of all preceding. — And what is the pretence for all this? important, doubtless, it must be. — The roads are greatly incommoded with carriages on other days, and his lordship, and her ladyship, and his worship's importance cannot bear, that their coaches should give way to carts ; and yet nothing surely can be more reasonable, than that carriages of mere conveniency, and much more, vehicles of idleness and vanity, should give way to those of honest industry, and useful commerce.

BUT it is objected, that they cannot bear the jolts they meet on such occurrences. — This plea, however excusable in some of the infirm and unwealthy, must be shamefully urged by the rich, who have grounds of their own or the publick on which to air and exercise at pleasure; besides, it should be remembered, that great inconveniences are often compensated by their attendant advantages; and in this case, I apprehend, the jolts of the road have often contributed to remove the rich man's gout from his joints, and gravel from his reins.

— In the mean time, these devotees to pleasure, and despisers of divine ordinances, forget that they are setting an example, which must, in the end, defeat their own purposes; for when once this becomes the universal day of pleasuring and journeying to the genteel world, (as it is hastening fast to be so) the roads must be more crowded on this day than any other; and then coaches must give way to coaches, and chaises to chaises, as now to carts; to the creation of multiplied jolts, vexations, and endless contentions, and quarrels.

BESIDES all this, when the waggoner seeth the landlord, and the justice of the peace,

peace, who should restrain his Sunday's stages, inviting him to them by their practice, he will easily be tempted to do that from a pretence of business, and prospect of profit, which he seeth his betters do from the calls of vanity and wantonness*.

Now, the waggoner is as much misguided in this conduct, as the lord or the squire; in as much as, without the indulgence of the divine seventh day's rest, neither his health nor his horses would last out half their days.

WHAT is the clear consequence of all this? — Shocking indeed to speak, but dreadful to think of, with any degree of serious attention. The man that pursueth these measures, to efface the observance of the Sabbath, however thoughtless and undefigning he may be in the practice, is yet, in effect, the most abandoned ene-

* It is not long since I myself saw more than twenty loaded waggons, travelling through the town of Dunstable, on Sunday morning; and some, every Sunday in the afternoon, through a country village, where I resided some months: and I am told the practice is now common.

my to God and man, on this side the regions of darkness; he insulteth, as I have now observed, the most important and beneficent command that ever God, in his goodness, gave to the world. A command most admirably fitted to insure observance and efficacy to all the rest. — He is a man, that would add new weight of misery to the loads of this life; and perpetuity of woe to the next.

IN one word, he is a man that would banish length and enjoyment of life from the whole labouring world, together with cleanliness, health, and strength; the relief of want, and the rest from toil. And, as to his own species, he would, besides all the evils now mentioned, debase them, from reasonable beings, to brutes, and from brutes to fiends; would banish from them the only sure and settled redress of every social calamity; would strip them of all the civilities of life, all the institutions of piety, and all the ornaments of virtue; would effectually defeat all the ends and purposes of divine redemption, and all the means and measures of eternal salvation.

C H A P. II.

*The Blessings derived to the World
through Abraham.*

WHOEVER considereth the accounts left us in the sacred writings, or enquireth, with humble attention, into the nature of God, more particularly his wisdom and benignity to his creatures; will soon be satisfied, that he left not man in the hands of his own wisdom only, from the beginning; that he left him not unguarded from guilt; that he left him not utterly uninformed, and undirected by his Maker, in the several duties of life,

THAT revelations were made to Adam in Paradise, hath already been demonstrated here, and in the first volume of this work.

AFTER the accounts left us in Scripture of the interpositions of providence,
D 3 for

for the amendment of the world, by the taking up of Enoch into heaven, in reward of his righteousness, by the chastisement of the flood, by the confusion of tongues at Babel, and by the consequent dispersion of mankind: The next most remarkable event recorded in that great history of divine providence, the Bible, is the calling of Abraham, and making him the means of conveying true piety, with great and extensive blessings, to the world.

AND this he did,

FIRST, by revealing his will to Abraham, and through him to mankind.

SECONDLY, by making his descendants immensely numerous, for the same purpose.

THAT Abraham's fathers were idolators in Urr of Chaldea, when God called him from them, is clear from the twenty-fourth chapter of Joshua; and that he would not leave his family, his country, and his religion, at the age of seventy-four, without well knowing by whose command he did so, needeth little proof.

AND

AND therefore, confiding in God, he obeyed in this and every other instance, where no being but the Highest had a right to command, and nothing but well informed piety to obey. Possibly it was from this confiding that God, in his infinite condescension, honoured Abraham with the title of his Friend, as St. Paul doth with that of Father of all them that believe.

ALL characters are truly honourable, in proportion to their power and their beneficence ; and as the favour of God, and faith in him, are the truest sources of all imaginable good to mankind, *Friend of God* and *Father of the faithful*, are next to *Son of God*, and *Saviour of the world*, the appellations of highest honour that ever dignified humanity ; and Abraham's obedience an example of such happy influence, as hath ever made him a blessing to the believing world from that day.

THAT fire was the object of idolatrous worship with the Chaldeans, at this time, is generally believed ; although some are of opinion, that the city, where this idolatry was practised, called *Urr*, which

signifieth *fire*, was so denominated from the flame of persecution, which raged there at that time. What this persecution was, we are not expressly told; we only learn thus much, from the 24th chapter of Joshua, verses 2, 3. that he (Joshua) addressed the whole congregation of Israel, when they presented themselves before God, in the following words; *Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood, in old time; even Terah, the father of Abraham, and the father of Nachor: and they served other Gods.*

And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac, &c.

Now what we are told of the Jews, in the fifth chapter of Judith, may be considered as a comment upon this passage in Joshua, Judith chap. v. ver. 6, 7, 8, 9. Here Achior, captain of the sons of Ammon, tells Holofernes, verse 6. *This people are descended of the Chaldeans.*

VERSE

VERSE 7. *And they sojourned heretofore in Mesopotamia, because they would not follow the gods of their fathers, which were in the land of Chaldea.*

VERSE 8. *For they left the way of their ancestors, and worshipped the God of heaven, the God whom they knew: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many days.* Verse 9. *Then their God commanded them to depart from the place where they sojourned, and to go into the land of Canaan: where they dwelt, and were increased with gold and silver, and with very much cattle.*

HERE we learn, that Terah and Abraham left the way of their ancestors, and worshipped the God of heaven; for which heresy, they were cast off by their family from the face of their gods: And this seems to be the fire of persecution, from which some imagine their city was called *Urr*.

FROM hence it is evident, that God rescued Abraham from the corruptive communication of his own kindred, as he delivered Lot afterwards, when *vexed with*

REVELATION Examined, &c.

with the filthy communication of the wicked Sodomites.

THE general opinion is, that fire became the object of religious worship, by the falling of fire from heaven upon the sacrifices of the truly religious; and if so, we may well apply, on this occasion, that fine observation of Milton :

“ So little knows
 “ Any but God alone, to value right
 “ The good before him, but perverts best
 “ things
 “ To worst abuse, or to their meanest use.”

INDEED it must be owned, that the falling of fire from heaven is a most amazing and affecting sight; but experience, one should think, might soon teach men, that fire, in the ordinary course, went only where it was directed; that it often lived only by the breath of the meanest human creature, and died daily before their eyes, for want of fuel; and consequently, that it was mortal, and did not act by its own power: And, therefore, the opinion now mentioned, concerning the falling of fire from heaven upon the sacrifices of the truly religious, as having
 given

given occasion to the idolatrous worship of that element, I apprehend, is not very probable; for, if that were the case, the fire that fell upon Abraham's first sacrifice, should rather have confirmed him in the idolatry of his family, than reformed him from it; at least, this would be the case, if it were not attended with demonstrative proofs of its coming from God; and being only an instrument in the hand of an all-powerful, and intelligent Being. And, indeed, Abraham's first sacrifice, that we read of as consumed by fire from heaven, was so circumstanced; it was attended with a covenant of promise, which none but supreme intelligence and Almighty power could ratify; and it was preceded by full and clear manifestations of the divinity to him, and such as left no room for any subsequent doubt.

Now the reason assigned by God himself, for chusing Abraham to propagate true religion through the world, was because he knew him, and knew he would inculcate piety and virtue into his children and household; and he well knew what effect their practice and example would have upon the rest of the world.

AND

AND for as much as, in the Scripture-stile, remote descendants are called the *Children of their forefathers*, therefore, not only Isaac and Jacob, but Joseph also, Abraham's great-grandson, with his whole family, as well as Hagar, and Ishmael, and Keturah, and her sons, must be comprehended in the expression of *his children*, if not of *his household after him*; and this declaration from God may well be interpreted to mean, that his (Abraham's) sons and household would instruct their children and household, as their father Abraham had instructed them.

How far this prediction was fulfilled in his sons, and consequently how far he became a blessing to the world in that respect, will best appear by considering their characters in their order; which, God willing, shall be done in distinct chapters; contenting myself only to consider in this chapter, himself and his household in general.

FORASMUCH then as God, all-knowing, foresaw that Abraham would not only instruct his children, and inculcate a right and strong sense of religion and duty into them, but into his household likewise; that

that they also should *keep the way of the Lord*, after his death ; he ordained, that his household should be, as we find it was, uncommonly numerous. His little army, with which he rescued Lot, consisted of three hundred and eighteen men of arms, *born in his house* ; and we cannot well conceive that his whole family could then consist of less than some thousands. And we find that, after this, Abimelech made him a present of *men servants and maid servants*, in so much that the children of Heth might well call him a *mighty prince* *, as they did when he covenanted with them for a burying-place for his dead : and, besides both these circumstances, we learn from the seventeenth chapter of Genesis, verse 27th, that he had men whom he bought with his money. And, if we add to all these his six sons by Keturah, (and their numerous descendants) whom he portioned, and sent away into the East in his life-time, (which he might well do, for he lived near fifty years after the death of Sarah)

Abraham's household very numerous.

* As the addition which God made to his name, *Abraham*, the father of a multitude, well justifieth : and Sarai, which signifies my princess, was changed into Sarah, a princess.

the

*

the colonies sent out, and settled by him, his sons, and his household after him, will amount to an immense number ; and, being all righteous and religious, a great part of the earth then thinly peopled, must, of course, be blessed through him; and, at the same time, the holy revealed will of God greatly propagated throughout the world.

Well in-
structed.

Now, that Abraham's household were well instructed in the principles of true religion, we may well believe, if we may judge of the rest by his eldest servant, whom he sent to find out a wife for his son Isaac, among his own family ; for surely a more humble and amiable spirit of piety never discovered itself in any mortal, than that we read of in the manners and conduct of this servant, related in all the simplicity of truth, and represented in all the beauty of humility, integrity, and singleness of heart, in the twenty-fourth chapter of Genesis, together with a most affectionate fidelity to his master.

How others may judge of it, I cannot say ; and shall only presume to declare
for

for myself, that I have read it repeatedly, and always with new and unabated delight.

NOR were these the only means by which God blessed the earth through Abraham; for we learn from Eusebius, and the most antient writers quoted by him, that science also was diffused from Abraham through Chaldea, Phœnicia, and Egypt; that he taught them all astronomy and geometry, both which became early and great blessings to them, and to the world. And hence it is that his name became the most famed and renowned of all others throughout the East, and continueth to be so to this day; agreeably to that remarkable promise of God to him, Genesis xii. *And I will bless thee, and make thy name great, and thou shalt be a blessing.*

Now it appeareth to me, that God's promise of blessings to Abraham, and the world through him, was remarkably fulfilled in three respects.

FIRST, he was blessed; that is, remarkably successful and prosperous wherever he went. Secondly, he was a blessing to the world.

the world, in his person. And *thirdly*, he was a blessing to mankind, in his posterity and household.

THE first of these is clear from his history, and expressly attested and pronounced both by Melchizedeck, Genesis xiv. chapter, 19th and 20th verses; and by Abimelech, Genesis xxi. verse 22.

GENESIS chapter xiv. verses 19, 20. *And he blessed him, and said, Blessed be Abraham of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand.*

GENESIS chapter xxi. verse 22. *And it came to pass at that time, that Abimelech, and Phicol the chief captain of his host, spake unto Abraham, saying, God is with thee in all that thou doest.*

THE next also is evident from the same history; in which he appears to me in the light of a missionary sent by God, from Chaldea to Mesopotamia, from Mesopotamia to Canaan, and from Canaan to Egypt, and back again, more than once; in all which places his piety and virtue were

were remarkably distinguished and glorified, by miraculous and most gracious manifestations of the Divinity to him, which rendered them infinitely more illustrious, and effectually edifying to the world.

HIS travels throughout which are computed to amount, most certainly, to 1794 miles; a length which, I believe, few missionaries can equal with their own, by land, and perhaps on foot. Besides, we are told, in the twenty-fourth chapter of Joshua, that God led him through all the land of Canaan; which, I think, must mean more travelling than what is related of him in the book of Genesis.

AND I doubt not but it was from the same reason, that God appointed, not Abraham only, but Isaac and Jacob also, to sojourn in several places, Egypt, Philistia, and Syria, and gave them favour with princes wherever they went. By which means, he became a blessing to the world in his posterity, and in his own and their households.

ANOTHER instance in which Abraham became a blessing to mankind, (as I conceive) was the science of letters, inspired into him by Almighty God, and from him derived to the world.

Letters
derived to
the world
from A-
braham.

THAT letters were of divine invention, can, I apprehend, be matter of no doubt with any thinking man ; in as much, as there is no imaginable resemblance, or relation, between sounds and figures; and, if there were, yet should it be remembered, that all human inventions are defective, and incomplete in their origin *, and but slowly progressive to perfection; whereas the powers of letters, and the astonishing work of the alphabet, were complete at once, (although not equally known in all places at the same time) and fitted for all the possibilities of articulate, distinct, easy, and rational pronunciation; and that they were derived to the world through Abraham, can, I think, be little doubted; in as much, as the whole world must agree with Sir Isaac Newton, that *There is no instance of letters*

* This is strongly proved in China, if their's may be called a language.

for

for writing down sounds being in use, before the days of David, in any other nation besides the posterity of Abraham. And there is good reason to believe, that the greatest blessings from God were derived to his posterity through him. Now Job, who lived among the Edomites, the descendants of Abraham, speaks of writing as a thing well known in his time and country; and we find that Eliphaz, the Temanite, probably the grandson of Esau (Gen. xxxvi.) was his first friend.

THE invention of letters was a point of such vast importance, that it is no wonder to find the glory of nations so greatly interested in claiming it, each to themselves.

THE Egyptians, the Phœnicians, and almost all the states of Greece, made their several claims; but, I apprehend, that of the Phœnicians is the fairest and best founded.

As this invention was first made known to Abraham, he was very naturally reputed, as Philo deemed him, the *Inventer*; and being from him first communicated to his own family, and next to his nearest

neighbours, the Phœnicians, they were as naturally deemed the inventers by those who received them from thence; and, it is certain, their oldest appellation was *Phœnician*.

THE accounts of their numbers vary, as those of their origin; as we find from the eleventh book of the Annals of Tacitus, who relateth that they were at first sixteen, and to them others were soon after added; and, probably, no more than sixteen were communicated by Cadmus. But, from the best inquiry I have been able to make, the reputed additions were not inventions, but combinations of two letters into one, as the Φ , X , Ψ , Ω , the last of which, being made up of two little *o*'s put together, naturally make up one great *O*, thence called *ωμεγα*; and the sound being by that means increased, and being always so pronounced, made the reading more easy and certain.

SIR ISAAC * proceeds thus: — *The Egyptians ascribed this invention to Thoth, the secretary of Osiris; and therefore letters began to be in use in Egypt in the days*

* Newton's Chron. London edit. 1728, p. 210.

of Thoth; that is, a little after the flight of the Edomites from David, or about the time that Cadmus brought them into Europe.

THAT God revealed himself to Abraham, and gave him laws, to be observed not only by himself but by all mankind, is clear from the Bible; but whether they were written, or whether there was more necessity for written laws at this time, than any other from the creation, my learned and contemplative readers will best enquire and determine for themselves.

THAT God fully informed Abraham in the several duties required of him, appears clearly from the eighteenth chapter of Genesis, verse 19. collated with chap. xxvi. and verse 5.

CHAP. xviii. ver. 19. Here God, speaking of Abraham, expresseth himself thus concerning him: *For I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.*

HERE, by that expression *The way of the Lord*, the best criticks (Grotius particularly) understand the law given to mankind by God, prior to that given by the hand of Moses.

AND that this was not merely the law of nature, (as some men are too fond of interpreting passages of this kind) appears clearly from the twenty-sixth chapter of Genesis, verse 5. wherein God saith of him, *Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.*

FOR surely all these various informations of the divine will, denominations of duty, and obligations to it, must imply something more than those laws said to be published by the light of nature. For certainly such laws, though they may in some measure have the force of commandments, and be figuratively called so, yet are they, strictly speaking, neither statutes, nor charges, nor commandments; at least, they cannot, without strange tautology, be called all these together.

AND,

AND, therefore, I think it more reasonable to conclude with the very learned and judicious Dr. Grew, in his excellent work *Cosmologia sacra*, lib. iv. cap. 7. That the commandments, statutes, and laws so particularly here mentioned, were answerable to the moral, judicial, and ceremonial laws given afterwards to the Jews. And this opinion is very fully and clearly confirmed, in the eleventh chapter of Deuteronomy, verse 1. where Moses, after he had, in the preceding books, expressly and repeatedly recounted all the laws, ceremonial, judicial, and moral, which God gave to his people by him, sums up all in these words: *Therefore thou shalt love the Lord thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.* Dr. Grew hath also clearly proved, that such laws were given to mankind antecedent to the law of Moses, through Adam, Noah, and Abraham.

God's
laws to
mankind
derived
through
Abraham.

To what hath already been observed of Abraham, may be added his fortitude in vindicating innocence, and chastising violence and iniquity, in the affair of Lot and the four kings: and all this crowned by his diffusing (together with his piety

and virtue, as I now observed) the most noble and excellent sciences of astronomy and geometry, over the best inhabited regions of the earth, together with the noblest means and instruments of all science, *Letters*; by which the world hath been signally blessed and benefited from that day to this.

THE article of his posterity, hath already been touched upon, and nothing, that I know of, omitted, but that which is, above all others, infinitely the most important, and interesting; and that is, the blessings derived to mankind in the Messiah, descended from Abraham.— But this being a point so well known, and so often treated, to so much more advantage by others, I thought it would better become me to insist only upon those blessings, otherwise derived upon the world through Abraham; which no other, that I remember, hath discussed with any remarkable attention.

AND surely those I have now mentioned, were so very considerable, that, I hope, their importance will create pardon and indulgence for a short recapitulation of them.

THE

THE blessing of so illustrious an example of piety and virtue, as that of Abraham, diffused over so many regions of the earth, and recommended by the light of science, and that example, made yet infinitely more illustrious, inviting and influencing, by the God of glory's signal manifestations of himself to him, and interpositions in his favour, every where known; the examples of so numerous an household, and so large a family of children, trained up in the same principles and practices, added to his own, and extended and attested much farther: all these, beyond all question, carry a most distinguished and edifying singularity in them, worthy of all serious and awful attention, to shew the signal completion of God's promises to him. Moreover, we must remember, that Abraham's household was made up of people of different, and distant countries; some of Egypt, some of Mesopotamia, some of Canaan, some of Chaldea, and some brought from we know not whence; and Eliezer of Damascus*, he himself declareth, was the *steward of his house*.

* Where Nicol. Damas. says he reigned.

Now,

Now, if we suppose all these to be well educated, and well principled, (and the presumption and proof is, I think, strong in their favour) and many of them interspersed, and sent out with his children by Keturah, into the East, in his own life-time, (for none of them surely were sent alone) and many more continued and increased with Jacob and Esau, both before and after his death, the blessings derived to the world from Abraham, his children, and his household, will be found so ample and enlarged, as almost to exceed any rational computation; and traces of his descendants being interspersed over the East, are many and clear.

The Bramins derived from him.

THAT *Brama* was *Abram*, is not doubted; and it is well known, that all the principal sects of the *Bramins* derive themselves from him at this day.

His name used by Zoroaster to reform the world.

BUT we have an account of something still more remarkable concerning him; that many centuries after his death, and about five before the coming of Christ, his name was made use of with great success by Hystaspes and Zoroaster, to convert a great part of the Heathen world from

from the very grofs idolatry of adoring the dead *, which then reigned in it.

THE veneration of his memory prevailed to abolifh this idolatry; and for as much as an infinite number of temples were now erected to the dead, the fureft way to deftroy that idolatry, they thought, was to introduce the worship of God at altars only, without temples, after the manner of Abraham; and they prevailed.

THUS the very name of Abraham abolished the idolatry of the dead, and restored the worship of the living God.

HAPPY Abraham! of whom the world might then have faid, as St. Paul doth of Abel, *Who being dead, yet speaketh*; — indeed speaketh to this day, and to the nobleft purpofes.

* Sir Ifaac Newton's Chron. p. 41.

C H A P. III.

God's blessing to Abraham continued to his son Isaac.----Two remarkable quotations from Socrates and Maximus Tyrius.

NO sooner do we hear of Abraham's death, but we are immediately told, that *God blessed his son Isaac*; and soon after followeth an ample confirmation of that blessing to him, in its full extent, from God's own mouth — And the effect of it, in one instance, is strongly attested by the text, which informeth us, that, notwithstanding there was now a famine in the land (of Canaan), as in the days of Abraham, yet God commanded Isaac to continue there, and forbade him to go down into Egypt. Gen. chap. xxvi.

ver. 2, 3, and 4. *And the Lord appeared unto him, and said, Go not down into Egypt: dwell in the land which I shall tell thee of. — Sojourn in this land, and I will be with*

Ifaac forbidden to leave Canaan in a famine.

blefs and preserve a man, who was to be the means of blessing and preserving so many others. — And, to effect this purpose more fully and conspicuously, the history informeth us, that God went on still multiplying his bounties upon him ; insomuch that, the text tells us, *The man waxed great, and went forward, and grew, till he became very great. — For he had possession of flocks, and possession of herds, and great store of servants **.

So that, thus far, the blessing of prosperity to Abraham was not only continued, but apparently increased, and enlarged to his son ; and, with that, the blessings of virtue and piety to the world : and this naturally prepareth us to give full credit to that text also, in which we are informed that the Philistines envied him ; and this envy as naturally made him glad to remove from thence, to where he had more room : and the place he removed to was called, from thence,

* Or rather, as it is in the margin of the Bible, *Husbandry* ; that is, great store of all those provisions, necessities, and conveniencies of life, which husbandry produceth, and which, in a very great family, necessarily implyeth a great number of servants.

Reboboth (room); and thither *Abimelech*, their king, his friend; and the chief captain of his army, followed him; and engaged him to enter into a covenant of peace and amity with them, which was confirmed by oath on both sides: and, as a memorial of it, the place where Isaac's servants had just then digged a well, was called *Beerseba*, the well of the oath.

THAT Isaac inherited the piety of his father Abraham, and so, that the blessing also was continued to him, appeareth from many proofs.

FIRST, whenever the piety of Abraham is mentioned, or referred to, either in the Old or New Testament, Isaac is almost always joined with him.

SECONDLY, when Isaac was settled at *Reboboth*, he built an altar there, and called upon the name of the Lord, as the manner of his father Abraham was, wherever he settled.

THIRDLY, he declined marrying his son Jacob to any of the daughters of the wicked Canaanites, as his father had done before in Isaac's own case. And, when
Esau

Esau married wives from amongst them, the text tells us, *they were a grief of mind unto Isaac and Rebecca*. Not to Isaac only, but likewise to Rebecca, his partner in piety as well as conjugal affection; and I have always considered it as a bond of mutual happiness, (if not a strict virtue in both) that neither jealousy nor barrenness, ever made way for the admission of a concubine into the house.

Isaac's signal obedience.

AND *lastly*, and above all, Isaac equalled, if not exceeded, the faith and piety of his father Abraham, in suffering himself to be bound, and calmly submitting himself to be sacrificed, in obedience to God's command to his father.

AND here the divine prediction concerning Abraham, was remarkably fulfilled; *I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord*. And surely a stronger proof of habitual and determined obedience to the will of God, never was given than in this instance of Isaac's calm submission to it.

ABRAHAM was now very old, and Isaac in the vigour of youth, about his twenty-sixth

sixth year * ; yet he suffered his father to bind him, and lay him upon the wood; or rather, he laid himself upon the wood prepared for the burnt-offering: In this, approving himself a true type of the Son of God, who offered himself upon the cross, freely and unforced.

ISAAC also carried the wood, prepared for the sacrifice, to the place of execution; as our blessed Saviour carried the cross, as long, and as far, as he was able. And this, doubtless, both Abraham and Isaac did, in the fulness of faith, accounting (as St. Paul expresseth it), *That God was able to raise him up, even from the dead; as his father had received him thence in a figure.* — A belief, by which it was impossible so wise and good a man as Abraham could be governed, and a consequent purposed practice, in which it was utterly impossible he could allow himself, without full conviction, who it was that commanded him.

How amiable doth this patience and humility paint him! — How proper, and not altogether unworthy the honour, from

* By Archbishop Usher's Chronology.

whom the meek and suffering Saviour of the world should be descended, in his state of humiliation !

BUT here again we are controlled by the wise men of the present age, who allow themselves to make very free with the best attested accounts of the divine interpositions in the affairs of men, or monitions to them, upon the most important and solemn occasions. — I beg leave to observe, that I have, in the preceding parts of this work, put many questions to them upon these points; which they have not hitherto attempted, and which I now hesitate not to pronounce them unable to answer, — and may, perhaps, put more.

Heathen
wisdom
opposed
to infidel.

AT present, I shall content myself with barely opposing some of the wisest men of former ages, to those who vaunt themselves the wisest of this.

AND here I think it sufficient to instance in Socrates, in whom the wisdom of the whole Heathen world seems to be fully centered; and that he was strong in the doctrine of the divine interposition in human affairs, and monition in points of great

great consequence, is clear beyond all doubt.

It were easy to produce many proofs of this truth ; but I shall content myself with one only, from himself, and one from Xenophon ; which, I flatter myself, no reasonable man alive will attempt to confute.

SOCRATES (speaking, towards the close of his discourse, upon the immortality of the soul) tells us, in the *Phædo*, that *we ought thoroughly to search, and examine, how things are ; but, if this cannot be done, to conduct ourselves by the best human reasons we can find : as in a weak ship, sailing through this dangerous voyage of life, if we can get no firmer, or safer, or divine word, to direct us.*

THE reader will judge, whether this be not perfectly conformable to what Xenophon tells us, in the first book of the *Memorable things of Socrates*, which I here give, for the most part, as translated into English by A. Bysshe, *p.* 26, 27.

“ WHEN he” (Socrates) “ believed that Instances, Socrates.
“ he was divinely admonished to do any
F 2 “ thing,

“ thing, it was as impossible to make him
 “ take a contrary resolution, as it would
 “ have been to have prevailed with him,
 “ in a journey, to turn off a guide that
 “ was clear-sighted, to take one that
 “ knew not the way, and was blind be-
 “ sides.”

“ For this reason, he pitied their folly,
 “ who, to avoid the derision of men, live
 “ not according to the admonitions and
 “ commands of the Gods : and he beheld
 “ with contempt all things human *,
 “ when compared with the council which
 “ comes from God.”

I BELIEVE it will be allowed, that all
 the followers of Plato were in this way
 of thinking. And Maximus Tyrius is re-
 markably so, in his dissertation upon the
 question, *Who was Socrates's God?* “ For
 “ (says he) the human mind is so infirm,
 “ that it cannot attain to all things by its
 “ own reasonings ; in as much as, in this
 “ second † life, it is involved in a great
 “ and thick mist, incommoded and hin-
 “ dered by a din and tumult of present
 “ evils, and disturbed by them. For

* That is, the direction of all abilities barely human.

† Alluding to the doctrine of the soul's præ-existence.

“ what

“ what traveller is so expeditious and
 “ guarded, as not sometimes to stumble
 “ in his way-faring upon an hidden stake,
 “ into a covered pit, or trench, or pre-
 “ cipice? — Or, what pilot is there so
 “ skilful, or so masterly in directing his
 “ course, as to pass safe through unex-
 “ perienced waves, without any violence,
 “ or disturbance of the wind or water? —
 “ Or, what physician is there so masterly
 “ in his art, as not to be sometimes dis-
 “ turbed by some hidden and unexper-
 “ ienced disease; especially when they rise
 “ up on one another, and overset all the
 “ rules of art? — And, what man is
 “ there so good, who can pass through
 “ life with a safe, and unstumbling, and
 “ unslipping foot, under all the disad-
 “ vantages of an infirm body, an untried
 “ voyage, and a deceitful and undermi-
 “ ned road! and yet have no need, in
 “ all these things, of a pilot, a physician,
 “ and a guiding God, &c.”

BUT, were this fine reasoning and ex-
 alted philosopher fully acquainted with Their opi-
 the ideas the Scriptures give us of this nions con-
 world, and of human life; — the world firmed
 a wilderness, and men sojourners and tra- from the
 vellers through it: pilgrims to a better true state
 country; of the
 world.

country ; with seas, and rocks, and rivers, — deserts, and wilds, and forests, in their way ; and these too infested by pirates, robbers, and beasts of prey. — Would any man of common humanity risque the life and happiness of his son, by sending him to traverse such a scene, alone, as Adam was sent into the world, without either guard or guide ? Suppose him as well informed, and fitted for the work, as science could make him — Suppose him well-skilled in the position of the stars, and points of the compass ; the longitude and latitude of places ; the extent and temperament of the several zones and climates, the better to enable him to shape his course, and procure his best conveniencies. — Of what use would all this be to him, were he left unaided, and undirected in all other respects ; without so much as a Mercury, or a friendly hand, to point out the way ? Nay, were he supplied with all these likewise, doth not geography inform us, that men sometimes meet with most intense cold under the torrid Zone ? And, perhaps, future enquiries may find equal degrees of heat under the Poles, where some vulcanos are already found. And do not men sometimes meet with interruptions and disappointments,

disappointments, from unforeseen accidents:—From clouds, and rains, and winds; which either hide, or interrupt their ways, or baffle their pursuits. — Would to God that those who plead so loudly for the self-sufficiency of human abilities, would revolve these points, with all the candour and humility that becomes them.

I HAVE, in this chapter, laid before my reader the judgment of Socrates (together with that of Maximus Tyrius) upon the subject of divine inspiration: In the ensuing digression, I shall examine, as candidly as I can, what weight his judgment ought to have with us upon that point, even although it were single and unaided.

*An Essay, attempting to shew that
Socrates was a kind of Prophet
to the Gentiles; and divine inspi-
ration not confined to the Jewish
Nation.*

A prin-
ciple laid
down by
Lactan-
tius.

LACTANTIUS, a learned man, in his treatise of false religion, lays it down as a principle, that no religion is to be taken up without wisdom; nor any wisdom to be approved of without religion.

Now, although this principle be not always strictly attended to, yet is not that neglect of it always unattended with some occasional, and accidental good consequences.

THE high opinion men usually entertain of their own sagacity, however it may expose them to the censure of vanity, and (if ill-grounded) to consequent contempt; yet is it often of great use to the world;

world; as it inciteth to new enquiries, and uncommon industry, in the pursuit of them.

THE reader may, if he thinks fit, consider this as an apology for the following digression, (but by no means as an apology for the treatise it is intended to answer); although, in truth, the author of this digression hath nothing less in view, than to insinuate any degree of sagacity in the composition; or assume to himself any more merit than that of a traveller, who, after he hath examined the several bye-roads, and winding ways, which some that went before him had taken to the same place, fixeth, in the end, upon that which seemeth unto him to have been originally the plain and direct path.

FEW characters have been more controverted, or considered in a greater variety of lights, than that of Socrates: The comic poets have been, one and all, his mortal declared enemies; and not without some reason: because he detested their levity and lewdness. The satyrists are thought by some (but I think unjustly) to have been led by them: and to charge him

The character of Socrates variously considered.

him with the most shocking of all vices*: of which, however, it is well known, that Alcibiades fully acquitted him, even in his drunken revels.

ON the other hand, his scholars and intimate friends, who knew him best, speak of him as a man excelling all others, in piety, virtue, and wisdom; and almost divine.

The dictates of his Dæmon.

INDEED the more serious antients seem to be unanimous, in considering him as a man highly favoured, and distinguished by heaven: And the dictates of his Dæmon are generally allowed to be something similar to divine inspiration. And that this was the opinion of the age in which he lived, may, I think, not unaptly be inferred, not only from Eutyphron's declaring that this was the ground of the accusation brought against him, of his setting forth new gods; but, likewise, from Tymon's satire upon him, in his Silli, in which he styleth him the *Grecian prophet* †.

* Such is that line in Juvenal, *Inter Socraticos notissima fossa Cynædos*. But some of the best criticks think, with me, it should be written *Sotadicos*, from Sotades, an infamous offender in that shocking guilt.

† So the translators render the original word, and so the sense may be; although the literal construction of it is *Inchanter*.

THAT

THAT there have been prophets from the foundation of the world, from *righteous Abel to Zecharias, which perished between the altar and the temple*, we are well assured from the best of all authorities. And as the end of giving them to mankind, was, to direct, to admonish, and to amend; to awaken from vice, and exhort to righteousness; it is a natural inference from the same infinite goodness that bestowed them, that they were dispersed over the face of the whole earth; that is, wherever they were wanted. And this seems also naturally to be inferred, from the claim of all nations, to this extraordinary divine aid and information, upon great emergencies. And as the Jews had schools among them, in which some select youths were educated by a course of singular discipline and erudition; and in the strictest rules of piety and virtue, in order to become the better fitted for the divine aid and inspiration; so the wise men of almost all nations, Egyptians, Persians, Chaldeans, &c. had their schools also; in which their wisest and best men laid claim to the same divine influence. And we are well informed of one instance wherein that claim was well founded; *Balaam the son of Beor*. And there

Prophets
from the
begin-
ning.

The gift
of pro-
phesy
claimed
by all na-
tions.

there is not the least ground for believing, or supposing, that this high favour from God was confined to that man, or his people. And nothing can be more natural, than to conclude, that the claim continued even where the blessing did not; but was justly withdrawn upon its being abused; as in the instance now mentioned.

Not confined to the Jews.

IT is also sufficiently evident from the Old Testament, that, in that nation where the gift of prophecy continued longest, the advantages of it were not confined to that people only, but extended to very remote regions; as in the known instance of Nineveh. And, I think, the same thing might reasonably be evinced of every other remarkable region of the earth, in their most remarkable æras and revolutions.

WHERE then is the absurdity, or incongruity, of supposing, that Socrates was appointed by God as a kind of prophet to the Grecians?

Socrates his claim to it.

THAT he asserted his claim to the assistance and guidance of an inspiring spirit, is, I think, out of all doubt: as also, that many were benefitted by it, and

and no one ever injured or deluded. That he embraced a voluntary poverty, refused many rich gifts and rewards for benefits conferred, and declined all offices of honour and emolument, when he might easily have raised himself to the highest dignities in the community: That he spent his whole time in teaching and inculcating piety and virtue into the people, to the utter neglect of his own interests and affairs; and that he declared he did all this by the direction of his Dæmon, is out of all doubt.

Now, this was evidently acting strictly in the character of the old prophets; and frequently exposed him, as it did them, to ridicule and insult, and the reproach of folly and madness; and in the end, like them also, to martyrdom for truth. And, as under the dispensations of the Old Testament, one prophet was sometimes sent to rebuke another; this also, I am clearly of opinion, was the case of Socrates.

THE generality of readers will, I hope, indulge me in explaining myself upon this head.

*

THIS

His biga-
my, how
excused,
in the
note.

THIS great light of the Heathen world had greatly, and notoriously, offended against a fundamental law of nature, by taking to himself, and having two wives together * : as the great idolaters of reason contend they have a right to do at this day, (such is the infallibility of the free-thinker's only guide). Now, we are told by Aristotle, as Laertius reports, that Socrates was rebuked by a certain magician, coming out of Syria to Athens, for many things; who also foretold his violent death.

He is re-
buked by
a mag-
ician,

Now, an ingenuous believer, who well knows that Palestine was a part of antient Syria; and knows also, how careful the Heathens were never to make mention of any Jew, unless to their abuse; will find little difficulty to believe, that a Syrian magician was a prophet of Palestine †. And,

* Now Socrates had this fair excuse, that the Athenian laws permitted (perhaps enjoined) that practice at that time, to recruit the devastations made there by war and pestilence; and, very probably, he thought it a duty he owed to his country: Which cannot be the case of the present polygamists, acting in direct opposition to the laws of their country.

† He lived in the times of Haggai and Zechariah. That the Jews deemed themselves Syrians, is clear from

And, as Socrates's bigamy was the most (if not the only) blameable part of his ^{And why.} whole conduct, there is no doubt but that made a principal part of the prophet's reproof *.

LET me add, that Socrates's whole life was led out of all the rules of worldly

that humble and grateful confession, they were all obliged to make upon offering their first fruits, Deut. xxvi. ver. 5, &c.

* It is but fair to observe in this place, that the late learned writer of Socrates's life, seems clearly of opinion, that Xantippe was the only wife he ever had; but I must own, that Mr. Stanly's judgment, and reasons to the contrary, have swayed mine: and to them I refer the reader. And Mr. Stanly's judgment is strengthened to me by circumstances not mentioned by him, and mistaken, as I humbly apprehend, by the learned life-writer, which are recounted by Plato in his *Phædo*.

When Socrates's friends came to visit him, early in the morning on the day of his execution, they found Xantippe sitting by him, with his child (as is generally understood in her arms); who, making loud lamentations, was carried away by Crito, at Socrates's request. In the conclusion of this dialogue, Plato tells us, that, towards the approach of night, when Socrates came out of the bath, his children were brought to him; three in all: two little ones and one grown up; and with them were the women of his family; whom (after he had given what directions he thought fit) he sent away. Now it is not probable that Socrates, in his extreme poverty, (which he himself declares to be his condition) could maintain more than one woman servant in his family, or that there would be a call for their attendance at that time.

wisdom

His character at large.

wisdom and prudence, (as he himself pleadeth in his defence) and consequently could not be so led by the direction of any thing that could be called human wisdom. And therefore such a conduct, in a man eminently wise, active, and virtuous, beyond any other of his age, cannot, with any colour of reason, be ascribed to any other than the divine direction. Hence it is that Plato saith of him, That he was given to the Athenians by the hand of God: and he himself saith to the same purpose, in his apology, to let them see their faults, and excite them to the study of virtue. And he behaved himself in this employment with a vigour and courage truly heroick.

AND again, we are told, he was given to his people, as a great incentive, to awaken them from the scandalous luxury in which they were lulled asleep. And the more they acted contrary to his advice, the more he thought it his duty to redouble his vigilance. And he himself considereth the Athenian commonwealth as a great and generous steed, made unwieldy by his own bulk, and therefore needing a spur.

His

HE thought himself so inviolably obliged, steadily to pursue this course of admonishing and instructing, that he made no scruple to declare, upon his trial, that, if they would give him his life, on condition that he should no longer pursue that course, he would refuse the offer: nay, that he would continue that course, altho' he were to die ever so often for so doing; in as much as, to do otherwise, would be *to disobey God*. And, therefore, he warns them not to sin against the gift of God, by condemning him.

He lived in that republick, as Seneca observes, when it had fallen off from its antient discipline; when democracy was mounted to the highest pitch of insolence. He lived under the dominion of tyrants, after the overthrow of the commonwealth; and he opposed himself to the tyranny with a vigour and intrepidity, equal to that with which he rebuked the vices of the meanest among the people. And, therefore, Chrysostome is well justified, when (if I remember rightly) he saith, that he was sent at this time into Athens, as a great physician into a sickly city, when the infection is at the highest.

IT is true, he once was elected into the office of a senator by his own tribe; and very providentially was he so elected, as into an opportunity of displaying his unshaken integrity to the whole world. When, (as a late learned writer observeth) to crown so excellent a life, he seemed to want nothing but the occasion of a glorious death; by steadily opposing iniquity, and supporting the cause of truth and justice, to the imminent peril of his life.

ALL this candidly considered, the reader will judge for himself, whether to conclude in favour of my hypothesis or against it.

I HAVE here ventured to advance a paradox in relation to Socrates, which, I am very apprehensive, may give great offence to some, who deem themselves men of superior genius, and, for that reason, honour themselves with the high appellation of *free-thinkers*, in opposition to the stupid herd of slaves, who believe in Christ, the apostles, and prophets: more particularly to a learned gentleman, who, some few years ago, published a
life

life of Socrates *, in which he proceedeth upon an hypothesis diametrically opposite to mine, and considereth this great genius of the heathen world only as a thief of great penetration; and the voice of his Demon as only the voice of reason. And I am no way surpris'd that he should, since it is evident that he, in effect, deifieth the human reason, and expressly calleth it blasphemy against God to depreciate it. And indeed this, to my thinking, is as much blasphemy against God, as it would be an abuse of Tompion, to say that a watch which he had made, and put into the hands of a man who let it get a great fall, never went as well after that fall as it did before.

Mr. Cooper's opinion of him.

BESIDES, I am not sure that God Almighty ever created any being so perfect, as to be independent of the divine direction and restraint. Nor could I ever learn, even from metaphysick refinements, (with which I was at one time of my life tolerably conversant) whether to say he could or could not create such a being. But this I am sure of, that it were a gross and blasphemous presumption, to pronounce

* John Gilbert Cooper junior, Esq;

that he ought. Others will determine for themselves; but, for my own part, I thank God I am not, nor would I, for a thousand worlds, believe that I am such a being.

I AM determined to have as little controversy with this gentleman as I can, consistently with strict justice to truth; and therefore shall, for the most part, content myself with barely opposing the authority of Plato and Xenophon to the weight of so superior a genius, who bears down every thing that comes in his way with so high a hand.

HE begins with Plutarch, in the following words.

His quotation
from Plutarch.

“ THERE is nothing worthy of notice,
“ mentioned by any author, concerning
“ the infancy of our philosopher, except
“ by Plutarch; who says that Sophroniscus was commanded by an oracle, not
“ to contradict his son, even whilst a
“ child, in any thing whatsoever; — but
“ to let him follow the bent of his disposition; for that he had an inward guide,
“ (alluding to his genius or Dæmon, of
“ which I shall speak at large in a proper
“ place)

“ place) which would conduct him thro’
 “ life better than a thousand preceptors.
 “ But, as neither Xenophon nor Plato
 “ make any mention of so remarkable a
 “ fact, this story is to be regarded no
 “ more than as a vulgar tradition ; forged
 “ afterwards, and credulously swallowed
 “ by Plutarch, who always delighted in
 “ prophecies, miracles, and prognostica-
 “ tions.”

How probable it may be that this as-
 sertion of Plutarch was ill or well found-
 ed, the reader will best judge from the
 following passage in Socrates’s apology for
 himself upon his trial.

To the objection made by his adver-^{Plutarch}
 saries, that he admonished and exhorted^{justified.}
 privately, but never in the publick assem-
 blies of the people, he returned this an-
 swer. *The reason of this (saith he) is,*
what you have often heard me mention in
many places ; namely, that divine and god-
like voice which attends me, which Miletus
derided in his accusation, but which hath
attended and been present with me from a
child : which, as often as it comes, hinders
me from doing what I was about to do, but
never urges me to any thing : This it was

that opposed itself to my meddling with publick affairs.

WAS there not then something mentioned by Plato, which attended Socrates from his childhood, and might make the direction of Sophroniscus unnecessary to him?

Mr. Cooper's plea for his opinion.

But the truth is, (saith the learned life-writer) that it was nothing more than that inward feeling, inseparable from the hearts of all good and wise men, which (excited at first by probable conjectures of future events, collected from a retrospective view of the past, and a consideration of the invariable connection of human contingencies) works itself, by degrees, even into our constitution; and gives the breast an almost prophetick sensation of what ought to be done, before the slower faculties of the mind can prove the moral rectitude of the conduct.

That plea examined. IF this be really the truth of the matter, it is indeed the most extraordinary (I had almost said, to common thinking, contradictory) truth I ever heard of; that such a faculty should attend any man from his childhood; that is, prior to all retrospective views of the past, and consideration

tion of (what I as little understand) *the invariable connection of contingencies*. For, in truth, I know no invariable connection but between causes, and their necessary effects : and, when that is the case, they are, in my humble apprehension, no more contingencies. So I have been taught to think.

BESIDES, this incomprehensible faculty (it seems) gives the breast a sensation of what ought to be done : whereas Socrates's Dæmon only gave him monitions of what ought not to be done ; and that not with respect to morals, but prudential practice.

I WOULD ask any reasonable man living, Whether this be the true character of human reason in its perfection ? never to propose any thing to be done, but merely to restrain us from doing wrong ?

THIS learned gentleman has given himself the trouble of recounting the high characters which some men have given of the human reason, as if it were something divine ; but he well knows, that high-flown, and figurative expressions, prove nothing. The reader may, if he

please, see a farther, and fair answer to this objection, in Mr. Stanley's life of Socrates. In the mean time, he may see what Socrates himself saith of it in his apology.

Socrates's
account of
himself.

He tells his judges, that the prophetick voice of his Dæmon, which always attended him in the preceding part of his life, and checked him in the slightest things, when he was going to do wrong, never gave him the least monition upon this occasion, (which surely was of the last importance, when his life was at stake); and this he calls a wonderful thing.

Now, if nothing but human reason was concerned in this point, what was there that could properly be called *wonderful* in it?

AGAIN, what Socrates tells us in one place was done by the direction of his Dæmon, he tells us, in another, was by God enjoined him to do; enjoined by *prophecies, by dreams, and by every other manner by which the divine decrees command men*. Are these only the mere dictates of human reason? or, if they be not, will it follow from hence that Socrates was
an

an enthusiast, or a deceiver? By no means: It will only follow, that he was a true believer, who felt the direction of the Divine Spirit, and obeyed it.

I HAVE no more to add but this: That, if I were a member of the church of Rome, as I thank God I am not; or, if I could believe in more mediators between God and man than one, *the Man Christ Jesus*, which neither reason nor Scripture will allow me to do; I could, with little scruple, join with Erasmus, in his famed ejaculation, of *Sancte Socrates, ora pro nobis*: Holy Socrates, pray for us.

IF it be objected, that this supposition of Socrates's being inspired, brings him too near the character of the truly inspired prophets of the Old and New Testaments, and, of consequence, brings their character so much the lower:

I ANSWER, That I see no more absurdity, in supposing a great variety of degrees and kinds of divine inspirations, than in admitting (what cannot be denied) a great variety of degrees and kinds in human endowments, which flow from the same fountain.

THAT

THAT there were such gradations and distinctions of inspirations, under the Christian dispensation, is clear of all doubt, from the twelfth chapter of St. Paul's First Epistle to the Corinthians, verses 4, 5, 6, 7, 8, 9, 10, 11 *.

* Ver 4. *Now there are diversities of gifts, but the same Spirit.*

Ver. 5. *And there are differences of administrations, but the same Lord.*

Ver. 6. *And there are diversities of operations, but it is the same God, which worketh all in all.*

Ver. 7. *But the manifestation of the Spirit is given to every man, to profit withal.*

Ver. 8. *For to one is given by the Spirit the word of wisdom: to another the word of knowledge, by the same Spirit.*

Ver. 9. *To another faith, by the same Spirit: to another the gift of healing, by the same Spirit.*

Ver. 10. *To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.*

Ver. 11. *But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.*

C H A P. IV.

The same Blessings continued to Jacob. His Character and Conduct examined and defended.

THE history of Jacob, until his meeting and reconciliation with his brother; the rape of his daughter Dinah, and the cruel revenge taken by his sons, Simeon and Levi, upon Hamor and Shechem, are all circumstances so thoroughly known, that I deem it altogether needless to repeat them: especially as the most important of them are occasionally touched upon in this chapter. And, therefore, I shall only observe, that, when the cruelty, now mentioned, rendered him and his family hateful to the Canaanites, where he dwelt, — God commanded him to depart thence, to go to Bethel, to build an altar, and to dwell there, — which he did; but first, having (it may be presumed)

fumed) found out the idolatrous practices of some of his family, he took proper measures to purify it from that pollution; commanding them all to put away the strange gods from among them; to be clean, and to change their garments. — And the text saith, that *they gave unto Jacob all the strange gods which were in their hands*, (which probably were of silver and gold) *and all their ear-rings, which were in their ears; and Jacob hid them under the oak, which was in Shechem*; probably to be found in remote futurity, and possibly to reward the merit of some honest husbandman, or artist, when the abuse of them was wholly forgotten, or unknown.

MEANWHILE, we may observe, that the necessity which Jacob found of acting in this manner, is at once a strong proof of the proneness of mankind to idolatry, and the piety of his own zeal, in cutting off the progress of it, at the expence of stripping his family of all their impious and polluted ornaments, (however rich and costly.) In reward of which, the text tells us, that, when Jacob's family journeyed, *the terrour of God was upon the cities that were round about them, and they did*

did not pursue after the sons of Jacob. And, soon after, God appeared unto him again, and blessed him. Indeed, the blessings of Abraham and Isaac were not only continued to him also, but, in some measure, increased; as shall be shewn, in examining his character in a more particular manner; which I now proceed to do.

To begin then —

WE learn from the first chapter of St. John's gospel, verse 47. that, when Jesus saw Nathaniel coming to him, he said of him, *Behold an Israelite indeed, in whom is no guile.*

To understand this text rightly, we must remember, that the children of Israel were the descendants of Jacob, whose name it pleased God to change to that of Israel; which being interpreted, signifieth *contending*, or *being powerful with God*. Now Jacob's character, in the Scripture, is, that he was a *plain man*: the word which is here rendered *plain* signifies, in the Hebrew, *perfect*; and very just it should be so: in as much as simplicity and plainness of mind and manners, is the truest attendant and character of perfection

tion in virtue. And, therefore, the meaning of the word *plain*, in this place, may be, either that Jacob was a man complete and accomplished in his manners, in opposition to Esau, who was agrest, rough, and fierce, inured to the slaughter of the creatures which he took in hunting; or else, it may mean, that Jacob was a man of great singleness of heart, and integrity of mind, in opposition to his brother Esau, who is distinguished by the character of *cunning*. *And the boys grew*, (saith the text, Genesis xxv. chap. and 17. verse) *and Esau was a cunning hunter, a man of the field, and Jacob a plain man, dwelling in tents*. It is true, a man may be a cunning, that is, a skilful hunter, without any imputation of fraud, hypocrisy, or double dealing; but then it must be remembered, that the same spirit of cunning and stratagem, which employeth itself in devising how to over-reach the beasts of the field, may very naturally proceed further, and exert itself in surprising, and over-reaching beings of a better species. And we may add, that a habit of killing the creatures pursued, or taken in the toils, may be a natural bias to cruelty. And this, perhaps, will best account for what hath been remarked in

the characters of many men eminent in antiquity. Nimrod, the first founder of absolute dominion among mankind, set out with the character of a *mighty hunter*; and it is particularly remarked of Viriatus the Roman *, that, from a huntsman, he became a robber, and, from a robber, a leader and commander.

AND this appellation of a hunter was a character of more consequence, in the early ages of the world, when the earth, in many places, was greatly over-run with beasts of prey; the destroying of which naturally tended to ingratiate those that hunted them into the favour of the people, who were protected and delivered from such destructive enemies: and a habit of doing so, naturally fitted men for the exercises and stratagems of war. And this, in all probability, was the character of Esau; who, by the same arts and habits with which he ensnared, conquered, and destroyed the beasts of the forest, overreached, overcame, and expelled, the ancient inhabitants of Idumea, and possessed himself of their dominions.

* Florus, lib. II. cap. 17.

IT is true, Jacob, with all his character of plainness and gentleness, is not thought clear of all imputation of cunning and guile; since it is urged that he over-reached his brother and father, in the business of the birth-right and the blessing; and his father-in-law, in the device of making the stronger cattle produce a *speckled*, and a *spotted* race, which was to fall to his own lot.

THIS, I know, hath often been objected, but I think with little justice, and less attention; for we read, Gen. chap. xxv. ver. 22, 23. that, when the children struggled in Rebecca's womb, she inquired of God concerning the cause of that contention; and was answered, that *two nations were in her womb, and that the elder should serve the younger*. Now Jacob, to whom doubtless this prophecy was communicated, saw plainly from it, that he was appointed to obtain the superiority over his brother; and he well knew that superiority was inseparable from the birth-right; and, therefore, he took the first opportunity of purchasing it.

IT is true, he dealt severely with his brother in this agreement: He took advantage

vantage of his necessities; which no man should do in his dealings, unless where some prior or very particular obligation, or some engagement of a higher nature, require him to do so. But it is as true, that he dealt not deceitfully by him; Esau, knowingly, and wittingly, made sale of his birth-right, and confirmed the sale by oath; a profaneness which well deserved to be punished; for the birth-right was the priesthood, and he should have revered the divine ordinance, and confided in the divine protection and preservation in doing so. — And, after this, when Rebecca made use of an artifice to obtain the blessing for Jacob, and commanded him to obey her in it, what was her aim? Why, plainly, no more than this, that the blessing should go with the birth-right; that is, that it should go where God had appointed it should.

I AM far from applauding, or justifying artifice in the general, and particularly the artifices of children towards their parents; and yet, it is certain, that there are cases, in which it may be the duty of children to delude their parents: as in the obvious instances of fevers and

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phrenzies. — That Jacob must have a right to controul his father, and prevent his purpose, if he saw him ready to leap down a precipice, or destroy his best friend, in a fever or a phrenzy, is out of all doubt. And can there be so great a precipice, or so dangerous and destructive a purpose, as opposing the express will of God, and controlling his ordinances? And, if Jacob knew that this was his father's case, (as there can be little doubt that he did) it was his duty to deceive and delude him from it. And when he did this, in obedience to his mother's express and repeated command, in a matter of divine appointment, he was under the obligation of a double duty, to act as he did. And Rebecca surely might well think it justifiable in her, to delude Isaac's partiality to his elder son, for purposes of so great importance; (and yet that partiality will admit of great alleviation, from the prejudice then reigning in the world, in favour of primogeniture); and when Isaac in that blessing gave Jacob the superiority over his brother Esau, what did he more than fulfil the fore-ordaining of God? And Rebecca, well knowing that fore-ordaining, had undoubtedly a right; or, to speak more properly, she

she was bound to deceive Isaac, in order to fulfil it : And, if so, I cannot pronounce that she had no right to her son's obedience, in carrying on the deceit.

THE business of the birth-right stands thus : God had expressly decreed Jacob the superiority over his brother Esau. The birth-right was the badge of this superiority, which always waited upon it ; and therefore, Jacob, knowing that the superiority was decreed him, knew also that the birth-right (the priesthood) was decreed him. Consequently, if Esau had a right to sell that birth-right, Jacob had a right, nay was bound to take the first opportunity to purchase it, in order to fulfil the pre-appointment of providence. And, therefore, the fair presumption is, that he bought it, not so much from the advantage he found in his brother's distress, as from the conviction he had, that it was his duty.

BESIDES all this, the wicked unruly spirit which Esau indulged in himself ; first, in resolving to kill his brother, and, secondly, in marrying two Canaanite wives, against the will, and to the great distress

of his parents, rendered him utterly unworthy of the priesthood.

AND this, at the same time, removes all difficulty in relation to that declaration of God by Malachi, chap. i. ver. 2, 3. *Was not Esau Jacob's brother? saith the Lord, yet I loved Jacob, and I hated Esau.* God cannot but love piety and virtue, and hate impiety and vice.

WITH regard to that blessing, the case stands thus: the main purpose of Isaac's intended blessing to Esau, was to give him the superiority over Jacob in all respects. Now this intention being in direct contradiction to the divine appointment, Isaac had no right to fulfil it; consequently, Rebecca no way injured him in preventing it. Controlling her husband's purpose in this point, was co-operating with the appointment of God; and Jacob surely had no right to disobey her in such a purpose. And, if he had no right to disobey, his mother had a clear right to his obedience.

As to Jacob's contrivance, in relation to the *spotted and speckled cattle*, we are to remember, that it was plainly of divine

vine appointment, Gen. xxxi. 11, 12, 13. although, if it had not, I cannot pronounce it an unpardonable artifice, when contrived to obtain his just hire, from a cruel and unjust father-in-law, who had before so often defrauded him; nor do I apprehend that, in so doing, he any way exceeded that permission, or rather command, of our blessed Saviour, to join *the wisdom of the serpent to the innocence of the dove.*

THIS, I think, is fully cleared from Jacob's appeal to his wives, for that integrity with which he had served their father, Gen. xxxi. 6, 7. *And ye know, that with all my power I have served your father, and your father hath deceived me, and changed my wages ten times. But God suffered him not to hurt me.*

JACOB had served honestly, and therefore he was under the protection of God. Laban wronged him, but that wrong turned to his own disadvantage; and God suffered him not to hurt Jacob.

THE same integrity and honesty of Jacob's heart was also, after this, the support of his confidence in his contention

with Laban, verse 38, &c. *These twenty years have I been with thee ; thy ewes and thy she-goats have not cast their young, and the rams of thy flock have I not eaten. Ver. 39. That which was torn of beasts I brought not unto thee, I bare the loss of it : of my hand didst thou require it, whether stolen by day, or stolen by night. — 40. Thus I was ; in the day, the drought consumed me, and the frost by night ; and my sleep departed from mine eyes. — 41. Thus have I been twenty years in thy house : I served thee fourteen years for thy two daughters, and six years for thy cattle : and thou hast changed my wages ten times. — 42. Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty : God hath seen my affliction, and the labour of my hands, and rebuked thee yesternight.*

BESIDES, it is remarkable, that, when his (Jacob's) blessing had in part taken effect, he gave his brother amply of the fruits of it. And he gives his brother plainly to understand this, in those remarkable words accompanying his present, Gen. xxxiii. 11. *Take, I pray thee, my blessing that is brought to thee ; —* as if he had said, I formerly took from you
the

the blessing, which, in the appointment of providence, was mine, although intended by my father Isaac for you; I now bring part of the fruits of that blessing to you, and pray you to accept it.

AND I OWN, I think it not improbable that Esau himself was, by this time, convinced of his father's wrong conduct, in indulging his partiality to him, in opposition to the divine appointment. — At least, I am satisfied that Isaac himself had full conviction upon that point; when, upon Jacob's going to *Padan-aram*, he called him, and confirmed the blessing to him in so full and ample a manner, Gen. xxviii. 3, 4. *And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people, and give thee the blessing of Abraham, to thee, and to thy seed with thee, that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.*

I HAVE been the longer in this account of Jacob's character, to vindicate the Scriptures from the imputation of God's having distinguished a fraudulent hypocritical man with his peculiar favour.

I HAVE but little to add to what hath been already said on this subject, and what I easily imagine a more enlarged genius might dictate.

THE first is, that the primary signification of the word *Jacob* is a *heel*; and the text plainly favoureth this interpretation, that the name was derived from thence; for the first of the twins, we find, was called *Esau*, or *Edom*, which signifieth *red*, because, upon the birth, he came out red: *and after that*, saith the text, *his brother came out, and his hand took hold of Esau's heel, and his name was called Jacob*, which signifieth a heel, or foot, and may figuratively be interpreted a *supplanter*; because that is the supplanting part of the human frame, by which one man overfeteth, or is overset by another. And, therefore, his name was not taken from any thing fraudulent, or insidious in his nature, as Esau, in his anger, would insinuate in the complaint to his father; and possibly it might be partly to redeem him from this abuse, that his name was changed by God from *Jacob* to *Israel*; which (as I before observed) signifieth to be powerful with God;

God : An appellation as honourable as the other was infamous.

THE second is, that what is generally understood as a blessing from Isaac to Esau, is not so.

THE words in the English Bibles stand thus : — *Thy dwelling shall be the fatness of the earth* ; whereas they should be translated thus : —

“ Thy dwelling shall be *from* the fatness of the earth, &c.” — and the event verified the prediction : for he inhabited Mount Seir, and the mountainous country of Idumea, which were well fitted for game, but far *from* fatness.

THIRDLY, that, although the blessings conferred on Jacob are not so exactly and distinctly recounted in the Bible, as those pronounced upon Abraham and Isaac ; yet are we informed by Jacob himself, in the forty-ninth chapter of Genesis, that his exceeded theirs, — when, in his predictions to Joseph, upon his death-bed, he declareth to him, — *The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound*
of

of the everlasting hills — That is, throughout the whole earth. And then he expressly entaileth them all upon Joseph. Some particulars of which will best be mentioned occasionally, in the following chapters.



CHAP. V.

A short Account of the great Principles by which God governeth the animal World, in the ordinary Course. --- A remarkable Passage in Antoninus's Meditations.

AS the character of Joseph comes next in order to be considered, I humbly hope, that, previous and preparatory to the mention of his inspired endowments, it will not be amiss to inform, or, at least, to remind the reader, that there are three great principles, laws, rules, faculties, or powers, (call them how you will, for I am resolved not to dispute) which it hath pleased God to appoint his deputies in the government of this nether animal world; Reason, Instinct, and Appetite.

REASON, the human privilege, prerogative, and directing power, may be considered as a lamp of the Creator, (and so
the

the wisest man that ever lived expressly calleth it *), originally kindled in the human soul; very little and dim in the kindling, and slow in its progress to its full perfection of light, (yet, even then, too apt to misguide, from the interruption of winds † beating back the light, or forcing it into wrong directions). And, as it is slow in kindling, so, in the natural course of things, it is as slow in its diminution and decay into total temporal darkness; altho' frequently, and suddenly quenched, before it arriveth at that period.

INSTINCT, the great governing law of the brute world, is a much more slender taper, if it may properly be called a taper, which seems only a gleam occasionally lighted up, by the same divine power, soon kindled, and soon quenched in the ordinary course: And, although less permanently (perhaps but instantaneously) luminous, yet always directing by an unerring light, being subject to no interruption.

* Prov. chap. xx. ver. 27. "The spirit of man is
" the candle of the Lord, searching all the inward parts
" of the belly."

† A character under which the passions may be considered.

APPETITE

APPETITE is a principle common to both, appointed for the preservation both of the individuals and species of each; almost always rightly directing the inferior animals possessed by it, but often hurrying the superior into monstrous enormities.

ALTHOUGH instinct be a principle always directing rightly, yet, for as much as it is not all-sufficient, but may sometimes fail of its purposes, we find it often aided by something of a superior nature, I know not how; but all the world may easily know why. I shall instance in but one animal, in which it hath, perhaps, been less noticed than it deserveth.

SWALLOWS, we know, build the walls of their nests with mud, tempered and tied together with straw; but, where mud is not to be found, they carry water upon their wings and tail, and turn dust into clay; and, tempering that as they do mud, make it their mortar.

Now, making use of the materials before them, and adapting them to their appointed ends, seem to be the ordinary limits of instinct; but to make new materials

terials from the combination of substances seemingly different, and, at that instant, contrary in their qualities, the one wet and the other dry, appeareth to be the work of another power, more enlarged and enlightened than simple instinct, yet aiding and assisting to the attainment of its ends.

A remarkable account of a swallow. I MYSELF was eye-witness to something yet more extraordinary in that species of animals.

I RESIDED some time in the house of a friend, where a martin (a kind of swallow so called) built its nest, at the entrance into an old-fashioned portico, flagged with smooth stones. The birds were unfledged, and one of them fell out of the nest, I know not how, upon the floor, and was dashed to pieces; the next morning, we were all greatly surprised to see the nest neatly and closely pallisaded about by feathers stuck deep into a mound of new mud raised about it.

WORKS of this kind I take to be what Cicero calls *Machinatio quædam atque solertia* *, (a certain subtilè devising and sagacity).

* De Nat. Deor. lib. II.

IT is evident, that such a work performed by man, would immediately, and justly, be interpreted an effect of reason; and what lower power it can possibly be ascribed to in inferior animals, I own, I am utterly at a loss to explain; and therefore I cannot help ascribing it in my own humble, and, I believe, the common opinion, to the highest of all powers operating in them.

If then appetite in the brute world be, for the most part, regular in its pursuits, and instinct unerring; and, on the other hand, appetite in the human species oftentimes vicious and irregular, and reason erroneous; the brute world seem clearly to be better dealt with, by the great Ruler of the world, than the rational. And how is this consistent with that opinion generally received, that man is the favourite of heaven? And, in one instance, he most undoubtedly is so; being clearly vested with the dominion of the earth.

Now, in my humble opinion, this difficulty is indissoluble, upon any other supposition than that man was originally created consummate in his kind, and exempt from the irregularities and imperfections

fections now conspicuous in him, but unhappily fallen from his original perfection. And how this could be otherwise, than by the forfeit incurred by that disobedience of our first parents, recorded in the history of Moses, let those who endeavour to discredit that history, explain, if they can.

BUT why should man, in this fallen and imperfect condition, have supreme rule over all the rest of the animal world?

Man's dominion over the brute world well founded. I ANSWER, it is evidently for their interest that he should. By him, they are carefully and conveniently lodged, and fed; by him they are protected in health, and peace, and plenty, and would be miserable past imagination, if they were not. And it is observable, that, where instinct, in some animals, is found weaker than others, the human care supplieth its place, for the preservation of the animals.

IF it be objected, that they are often destroyed and killed, for man's support, let it be considered, on the other hand, that they are in their natures mortal, and that it is incomparably better that they should suffer sudden, unforeseen, and untortured

tortured deaths, from him, than be miserably famished, tormented, worried, destroyed, and devoured, by one another; which would be undoubtedly the case, if they were unprotected by him.

BUT, suppose it reasonable that the creatures should be destroyed by sudden and unforeseen deaths, for the use of man, how will this justify the deliberate destruction of them, for our sport and diversion? Their destruction, for the human diversion, justified.

I ANSWER, that they must be destroyed is a clear point; neither human society, nor they themselves, could otherwise subsist.

THE question then is, whether it be more reasonable that some of them should be destroyed for our pleasure, than many of them be miserably worried to death, to gratify the cruel satisfaction of many of their brother brutes, or all left to their own mutual contentions, for their mutual destruction.

BESIDES, those which are destroyed more slowly, for our diversion, are comparatively few: many more perish by guns

and snares, and other sudden deaths, from various accidents, and from one another, than by hawks and hounds, in the service of man: nor do I apprehend, that their grievances are so great, in the pursuit, and in their destruction, for our use, as is commonly imagined.

ALL creatures find great pleasure in employing the abilities with which God hath blessed them, to their true ends: for example,

THE swiftness of the hare was given for her safety; and, I doubt not, but, in the beginning of the chase, she often exulteth in her speed, and rejoiceth as a giant to run his course, or a horse his heats; and her course endeth full as often in her safety, after a few minutes, as in her death: Meantime man's health and pleasure are promoted, and, perhaps, more of these creatures (I believe, many more) are preserved for his pleasure, than destroyed for it.

UPON the whole, reason finds it infinitely more eligible, even for the brute world, that all the creatures should be under the dominion of man, and submitted

ted to his use, of every kind, than left unprotected to all the evils of their own free and unrestrained range. And, if the dominion of man over them be sometimes attended with pain and grief, to them, should it be expected that they only, of all the creatures, should be exempt from all the evils which mortality inheriteth, and from which man himself is not exempted.

BUT still it may be urged, that reason being erroneous in man, and appetite irregular, and (infinite mischief flowing into the world from these two sources) this great deputed ruler of the earth is incomparably unhappier than any of his subjects; whom instinct preserves unerring, and whom appetite doth rarely misguide.

To this, many considerations suggest many and various answers.

FIRST, it should be considered, that Man, upon the whole, is not left wholly exempt from the guardian guide of instinct; for, besides that great guardian of virtue, the noblest and most amazing of all instincts, *submitted* *blushing*, God hath endowed our nature to him, with and why.

with others, well calculated to preserve both the individuals and the species: I shall mention but a few instances; two appointed to preserve the individual, and a third the species. The first is the involuntary out-cry suggested to us in the instant, upon the appearance of danger. This is calculated, at once to intimidate the invader, if the danger arise from any such, and to call all human creatures, within reach, to our aid. And although this be often ridiculed in the other sex, and considered as a feminine infirmity, or (what I believe it sometimes may be) affectation; yet undoubtedly, in the appointment of providence, it is instinct: And *Homer* was not ashamed to endow even the God of war with it, when he found himself in danger.

THE other instinct is the awe and impulse of fear, impressed upon the mind by darkness. And although this be often interpreted superstition, and be always a ground on which to build it, yet it is indeed instinct; well and wisely appointed, to guard us from many dangers, to which we are mostly exposed in that condition, when we are less able to defend ourselves,
and

and the enemy may assault us to more advantage.

THE next instance that I shall mention, ^{The hu-} is that instinctive love of offspring which ^{man *storge*} providence hath implanted in parents, for ^{objected} the preservation of the species; which the ^{to.} Greeks call *Στοργή* (*storge*), sufficiently noticed by wise men and philosophers, and controverted by none, that I know of, but some late opinionated scrap scholars, whose learning seemeth to be made up (like pieces of patch-work) of shreds and remnants, chiefly of poetry and plays; but their vanity, mighty and disproportioned! inspiring them to despise and insult the established opinions of philosophers and divines; as if they were not only acquainted with them, but also were their superiors in science! Their reasons for disclaiming this instinct are (as far as I can learn) first, because some fathers have told them, they never felt it; and, secondly, because providence hath furnished the human mothers with sufficient nourishment for their issue, and made it a pain and distemper not to apply it that way; and, consequently, did not trust to instinct for the support of their young.

The ob-
jection
answered.

As to the first of these, the answer is obvious: They might as well deny that brutes are endowed with this instinctive love, because some of them have acted against it, and devoured their issue. And, as to the second, they have not well considered, that it might be brought as an impeachment of the providence of God, if he endowed his creatures with such an instinct, and did not, at the same time, provide them with means sufficient to gratify it; nor reward the performance, nor punish the neglect of so important a duty. Whereas, administering the breast to the helpless infant, being attended with great pleasure, and the with-holding it with great pain; the duty hath now all the motives and sanctions of reward and punishment; all the characters of a wise and good law. And, therefore, this matter admits this plain distinction, God, in his wisdom, gave the instinct, but did not trust entirely to it, because it might be counteracted: And, therefore, he secured the main end of the law by other sanctions.

Man aided by the
grace of
God.

IN the next place, let it be considered, that man, besides the benefit of reason to direct him, is blessed with the advantage of
of

of something, if not always equivalent, certainly not inferior to the highest refinement of instincts in lower animals : And, from the same fountain, I mean *the grace of God*, which, if any one be hardy, and unphilosophical, and unchristian enough to deny, I shall not attempt to confute him ; only desire him to consider calmly, whether it be more incongruous, to suppose God aiding and directing reasonable, but fallible beings, with his grace, than brutes with instincts ?

I SHALL detain the reader no further upon this point, than with one short quotation from the third book of Antoninus's Meditations, as translated by Mr. Collier : " Let your soul receive the Deity as your blood does the air ; for the influences of the one are no less vital than the other. This correspondence is very practicable ; for there is an ambient omnipresent Spirit, which lies as open and pervious to your mind, as the air you breathe does to your lungs. But then, you must remember to be disposed to draw it." Antoninus quoted to this purpose.

If this gracious gift of heaven should be denied, because it is not found to dwell The objection to it answered.

with the wicked, I answer, that men may as well deny the existence of the dew, because it is not often found upon clods and filth, nor even upon grass trampled with polluted feet.

LET the grace of God be considered, as having some analogy, some resemblance, to the dew of heaven; the dew of heaven, which falleth alike upon all objects below it, (as the grace of God doth upon all mankind) but resteth not upon things defiled. Purity abideth not with pollution.

Man aided by revelation.

IN the last place, let it be well considered, that man is not, nor ever was, from the beginning, left to the sole direction of the light within him, but aided by a superior light, that came down from heaven, I mean the light of revelation; which always shone from the creation; although it too soon shone, and still too often shineth *in darkness that comprehendeth it not.*

IT will not, I think, be foreign from the purposes of this chapter, to observe, that, whoever calmly considereth the powers of instinct, and the grace of God, will find them so nearly allied to inspiration,

tion, as to give little difficulty in conceiving, how easily God can kindle the light of prescience in the human soul; and yet less in his enabling the mind, to perceive the analogy between many dreams and realities.

THESE reflections the reader will apply, or enlarge, as he sees occasion.



CHAP.

C H A P. VI.

A necessary Introduction to the History of Joseph. His Character. A Fragment from Ælian's various History, which seems to relate to the History of Jacob's Burial, in Genesis, chap. 50.

THE histories of Abraham, Isaac, and Jacob, are naturally succeeded by that of Joseph: And the history of this patriarch is so particularly, minutely, and naturally related in the Bible, and with such simplicity, so many moving and interesting circumstances, that a man, who would take upon him, either to relate it in his own words or vary the Mosaic relation, must have little compassion for his readers, or regard to his own credit. And I will venture to own, that I am not very insensible to one of these considerations, and, I hope, not entirely to either. And, therefore, I confide that the candid reader

reader will readily pardon (it may be more than pardon) me, for not presuming to run the hazard of offending him either way. I wish I may be half as successful, in endeavouring to recount the advantages accruing to the world in general, and to Egypt in particular, from the very extraordinary lights poured down from heaven upon Joseph; and, from him, diffused over the earth.

AND yet there are some parts of his history so very exemplary and instructive, as makes it not easy for any one that hath the interest of virtue at heart, to pass them over altogether unnoticed. Will the patient reader permit me to indulge a little in one instance?

JOSEPH's person was beautiful and graceful; characters which are too often strong seductions and temptations to vice, from the flattery of self-love, and the charms, allurements, and blandishments, of the other sex; but seem to have been, in Joseph, rather motives of more caution and strict abstinence, to keep off, and carefully avoid all occasions of commerce, and conversation, with her that tempted him; the better to secure his own virtue,
and

and redeem hers : Intimacies with fine women being too often a temptation *to take fire into the bosom*, to use the expression of a wise man, who, perhaps, experienced that truth himself. And, I believe, it may be admitted as a certain maxim, that, in cases of this kind, *there is no way to be safe, but not to see.*

His exemplary
prudence
under
temptation.

AND, therefore, how fine a testimony, both of Joseph's virtue and wisdom, have we in the text, when it informeth us thus ?

And it came to pass, as she (his master's wife) spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her, Gen. chap. xxxix. ver. 10.

WHEN Joseph was too closely pressed, to a compliance with his tempter, his reasons urged for declining all criminal commerce with her are so strong, and, at the same time, how strictly decent ! How could he be guilty of so much treachery, and ingratitude, to a master, who had so highly favoured, and put such entire confidence in him ; committing his whole fortune, every thing but her, his wife,
to

to his entire direction and disposal. How, commit at once so great a wickedness against his master, and so great a sin against God!

AND what was the consequence of all this purity and piety?

SAD indeed! the torture of the stocks, added to the bitter confinement of a cruel gaol, *fast bound in misery and iron!* And, yet, from all this, a perseverance in integrity, and a patient submission to his chastisements, not only relieved, but raised him to honour, in the very scene of his punishment: and, when he was brought to his trial, (which was not until after some years of confinement) he was fully acquitted, and soon after highly honoured. — How clearly, and yet how concisely is this transaction summed up by David, Psal. cv.? where, upon the mention of Joseph's being sold as a bond-servant, he adds, *Whose feet they hurt in the stocks: the iron entered into his soul: until the time came that his cause was known: the word of the Lord tried him. The king sent and delivered him, the prince of the people let him go free: He made him lord also of his house, &c.*

How

How fine a lecture of patience and resignation doth all this read to suffering virtue ! and, at the same time, how exalted and excellent an example of youthful caution and continency, under great temptations ?

His behaviour in confinement.

How Joseph humbled himself under his affliction on this occasion, may, I think, best be learned from the forty-first chapter of Genesis, at the 14th verse, where we are told, that, when Pharaoh sent for him to interpret his dreams, *they brought him hastily out of the dungeon ; and he shaved himself ; and changed his raiment, and came in unto Pharaoh.*

FROM hence, I think it natural to infer, that he lived in a state of mortification the whole time of his confinement, until his innocence was upon the point of being cleared ; not unlike the condition of Mephibosheth, who had neither *dressed his feet, nor trimmed his beard, nor washed his cloaths*, until the time of David's returning to his throne, after Absalom's rebellion and abuse. And, possibly, Joseph lived so, until his innocence was brought to the trial.

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IT appeareth plainly, that, although he had the whole prison under his charge, and in his power; yet he himself lay in the dungeon, and lived in such utter neglect of his person, that he was not fit to appear before Pharaoh, until *he had shaved his beard, and changed his raiment.* Indeed, he seemeth to me to have mortified his body, as it were, to make reprisals upon it, for the mischiefs his beauty had brought upon him; and, perhaps, not upon himself only, especially if his trial was publick, as not improbably it might, having been noticed by the king; it could not then misbecome him, that his body should appear in a purity, bearing some analogy to that of his conscience.

HAVING mentioned one very distinguished virtue in Joseph, it might seem to his father, a great draw-back upon his character, old and blind. to mention one only; as if he were eminent for no other; whereas, I apprehend, that his piety to his father was not less eminent than his continence.

THE reader will, I hope, pardon my transcribing this account of it, from an author who will think himself no way injured, or dishonoured, by the quotation.

“ HIGH

" HIGH exalted as he was in the
 " court of the greatest monarch upon
 " earth, he thought it no lessening to
 " bend before his aged father, and pay
 " him all the marks of submission and
 " duty. — Nay, and he did this at a time
 " when the text assureth us, *Jacob's eyes*
 " *were dim, and could not see.* And, con-
 " sequently, when he could not be up-
 " braided by his father for want of due
 " respect, and, probably, would not have
 " been blamed by any other mortal: For
 " who would have been so vain to cen-
 " sure the conduct of one who was, at
 " that moment, in the highest reputation
 " for wisdom and prudence of all mor-
 " tals then alive? Or, if their vanity
 " could have carried them to censure his
 " conduct, their fear of Pharaoh's first
 " minister, would certainly have obliged
 " them to keep their thoughts to them-
 " selves. Yet, under all these circum-
 " stances, of his father's blindness, his
 " own exalted station, unrivaled wisdom,
 " and uncontrouled power, Joseph's affec-
 " tionate and dutiful heart would not
 " suffer him to dispense with the least
 " form of respect and veneration to his
 " aged parent: For we read, that, when
 " he brought his sons from between his
 " knees,

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“ knees, to present them to his father,
 “ *he bowed himself with his face to the*
 “ *earth.* — And, surely, there is not any
 “ one circumstance of his grandeur that
 “ reflects half so much lustre upon his
 “ character, as this single instance of fili-
 “ al humiliation. — When I consider him
 “ upon his knees to God, I regard him
 “ as a poor mortal, in the discharge of
 “ duty to his Creator, of adorable Ma-
 “ jesty, and infinite height above himself!
 “ When I behold him bowing down to
 “ Pharaoh, I consider him in the dutiful
 “ posture of a subject to his prince, to
 “ whom he was indebted for the highest
 “ exaltation and honour. But, when I
 “ see him bending to the earth, before
 “ a poor old, blind, decrepid father, I
 “ behold him with admiration and de-
 “ light. How doth that humiliation ex-
 “ alt him?” &c.

BUT this is not all. Joseph's filial piety ^{To his} and affection ended not with his father's ^{remains.} life; for the text assureth us, that, as soon as Jacob expired, *Joseph fell upon his father's face, and wept upon him, and kissed him.* Then followeth the account of his commanding him to be embalmed, by his own physicians; and his being mourned

by all Egypt for seventy days * ; then carried into Canaan, with the most magnificent attendance, and all the circumstances of regal honours paid at the obsequies of the Egyptian kings; and mourned yet more, in Canaan, at the floor of Atad, for seven days. In a word, crowned with the highest funeral pomp and honour, that I ever remember to have heard or read of, on this side of deification. Could nature or virtue go farther?

THE reader will, I hope, pardon me, for barely hinting, that there is some reason to believe, from the early date of this transaction, and the received opinions of the resurrection, and the immortality of the soul, that the Egyptian practice of embalming their dead had its original here: But this is an enquiry which I deem not of sufficient importance, to be here critically pursued; and therefore I leave it to men of more learning, curiosity, and leisure.

AND men of that character will, I hope, indulge me in recounting a remarkable

* The space of mourning for their kings was seventy-two days.

passage, from the fragments of Ælian's various history, which seems to me not foreign from the present subject.

IT is there related, (Gronov. edit. page 1020.) *that Sinues, king of the Egyptians, was a remarkably just man; in reward of whose morals, God bestowed many blessings upon him, and, among the rest, a sacred scribe of inestimable value, as the Egyptian history testifies, whose name was Jackim, skilful in many things, more particularly in amulets and incantations, and sovereignly skilful in griefs and diseases, who chequed pestilences in their beginning, and mitigated the first rising and violent influence of Sirius the dog-star; and, for that reason, he was buried with most magnificent and expensive obsequies.*

Now this seems to me a very imperfect account of the character of Joseph, and burial of Jacob mixed together. That Joseph was esteemed a most skilful magician, in all the accounts of the Heathens, is out of all doubt; and, therefore, what is here related seems to be merely in consequence of that character.

THAT the dearth in Egypt was the effect of hot intemperate seasons, can, I think, scarcely be doubted; and such intemperance is generally ascribed to the influence of Sirius *, or the dog-star: And, as such seasons are generally found to be attended with pestilences, and great mortality of various kinds, this I take to be the natural description of a season productive of dearth; and the man that prevents such a dearth, may very naturally be described as a person masterly in mitigating the influence of Sirius, and driving away diseases; and such a character one may naturally expect to be given of Joseph, by one not well skilled in scripture-history, but deriving his account from the imperfect traditions of the Heathen world.

Joseph's
affection
to his
brethren.

I MIGHT add, as well worthy the most serious and respectful attention, in the character of Joseph, his remarkable humanity and affection to his brethren, not only in pardoning all their cruelty to him, but alleviating, and even annihilating it, as much as compassion could; placing their conduct, not to the score of their

* Sirius is derived from *Sigro*, *Sicco*, to dry.

cruel

cruel and evil intentions, but to the gracious appointment of divine providence. Gen. xlv. and 5. ver. *Now, therefore, be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you, to preserve life.* To which he added every circumstance of endearing tenderness, that humanity could dictate, or urge.

I CANNOT however dissemble, that, unblemished and extraordinary as Joseph hath always appeared unto me, I yet find him blackened by others in two instances of great guilt; profane swearing, and being, and owning himself to be, a magician.

THE first is made out by his swearing Objections to his character, by the life of Pharaoh; and the second by his steward's declaring, that the cup found upon Benjamin was that *whereby his master did indeed divine*: Which declaration was followed by his own question to his brethren, *Wot ye not that such a man as I can certainly divine?* Which sufficiently implied that he could divine.

Now, I think he is cleared from the answered. first charge by the Hebrew text, which

signifieth no more than a serious declaration ; for what is translated *by the life of Pharaoh*, should be translated, *As Pharaoh liveth, he shall not go from hence, unless your youngest brother come hither* ; and this, I apprehend, he intended as a declaration of strict truth.

MEN have not enough considered, that his main purpose, in both these points charged upon him, was to make his brethren think him an Egyptian, the better to conceal his true character from them.

THERE is good reason to believe, that the Egyptians had a way of divining by cups ; and every one knows, that the wise men of Egypt were generally deemed magicians ; and *Joseph*, being the head of all that were deemed wise in that region, (although his wisdom was of a different cast) could not be undistinguished by that character. And Justin, the abridger of Trogus, makes magick his superior distinction ; and therefore, Joseph, to personate such a one the better, directed his steward to suggest that opinion to his brethren ; and he seems himself to confirm that suggestion, by the question now mentioned ; and took care to carry on the
deceit,

deceit, by treating his brethren with very rough language, calling them *spies*, &c. By which means, he extorted from them the true state of the family, and learned, what he most wanted to know, that his father and brother Benjamin were alive, and well. And indeed, I think, the whole of his behaviour, on this occasion, was such, as, upon a fair enquiry, might well become, and indicate a wise, an able, and a religious minister of state, a pious and dutiful son, and an affectionate brother. And, so strong was he in the last character, on this occasion, that when, upon seeing his brother Benjamin, and asking, *Was that their younger brother they spake of?* he waited not for an answer, but broke out into this fervent prayer, and rapturous blessing, *God be gracious unto thee, my son.*

In the introduction to this history of Joseph, we must not omit to enquire, how the blessings of *Jacob exceeded those of his progenitors?* And I can only conceive, that the spirit of prophecy, added to the glory and felicity of such a son, were the blessings by which Jacob was distinguished beyond Abraham and Isaac; for, in these, we find him highly eminent;

ment ; as the reader will be fully convinced from considering the forty-ninth chapter of Genesis, where the fate of his whole family is very particularly and wonderfully foretold ; which seems to be prophetically commented upon by Moses, in the thirty-third chapter of Deuteronomy ; but which my present purpose no way leadeth me to pursue, or explain : But, rather, to confine my enquiry to Joseph, and every thing which I apprehend concerneth him. And nothing, sure, can be more remarkable in our enquiries concerning him, than that he seemeth to have been sent into the world, by the Great Ruler of it, to save all mankind from perishing by famine, as Noah was to save a particular family from the flood ; a remnant, by which to renew the race of mankind, and, with them, true piety and virtue in the world ; when all the rest had perished by that dreadful judgment, drawn down upon them by all the abominations of guilt,

MANY monuments, and honourable memorials of this patriarch, are still extant in Egypt ; which I shall beg leave to mention to the reader, as they occasionally occur

occur to me, without a strict attention to order or time.

I SHALL begin with his granaries, well, and hall.

BUT, previous to this, and all other observations relating to Joseph, we must remember that the spirit of prophecy, with all other advantages wherewith Jacob was endowed, and distinguished above his forefathers, he bequeathed to Joseph, and conveyed them to him in the fullest and amplest manner, Genesis, xlix. chapter, 24, 25, and 26 verses. *The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills : They shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.*

THIS naturally prepareth us to expect something very great and extraordinary in the character of this son. Indeed, the dream of his brethren's sheaves doing obedience to his, seemeth of no such very difficult interpretation, (at least the event inclineth us to think so) as to deserve special notice ; but his father's interpretation of Joseph's other dream, of the sun, moon, and

and stars, doing him obeisance, seemeth to give some ground to believe, that Jacob himself was not unskilled in prognosticks of that kind; since we find that this dream made an impression upon him: for the text tells us, *his father observed the saying*. — And, doubtless, this power of interpreting dreams, if it belong not to the spirit of prophecy (with which Jacob was endowed), as I am satisfied it doth, is nearly allied to it; and, therefore, the account of Jacob's making that blessing to descend upon the head of Joseph, was soon verified by the event; was fully manifested in his interpretation of Pharaoh's famed dream, the effects of which Jacob himself lived many years to see, and the whole world could, not long after, sufficiently attest.

Joseph's
marriage.

It should seem natural to conclude, from the history of Joseph, that Pharaoh, in the height of his favour, gave him to wife *Asenath, the daughter of Potipherah priest of On*, the Heliopolis of the Greeks.

The probable
effects of it.

Now, the Egyptians are confessed to have been the most eminently pious, most distinguished for their zeal in the duties of religion (however misguided), of the whole

whole Heathen world ; and the Heliopolitans the most remarkably religious and wise of all the Egyptians. The inference then, if not clear, is at least highly probable, that they derived their piety and wisdom from the most pious man then known in the world, and the man, at that time, most distinguished for wisdom. A man affianced to them with Pharaoh's consent, and by his authority, and presiding over them, and the realm, with full power, by his consent and authority also.

THAT Joseph himself was well instructed, in all the duties owing to God and man, I think, sufficiently appeareth, not only from his descent, but also from the piety and rectitude of his life : and, that he instructed the Egyptians *in the way of the Lord*, I think highly probable, not only from the purity and piety of his character, which would naturally prompt him to propagate both to all around him ; but also, from the circumstance of his alliance now mentioned.

AND, whereas we find several religious institutions established among the Egyptians, bearing a strong resemblance to those established by Moses among the Israelites,
but

but prior to them ; from whence can we derive their origin, or, at least, the immediate practice, so properly as from Joseph ?

THEIR priests were early circumcised. Joseph's great-grandfather, Abraham, was the first mortal that underwent this painful and, at his time of life, dangerous rite. Nor can the Egyptians, or their advocates, pretend a priority in that practice, consistent with common sense or historick credit.

THE Egyptians assume to themselves the honour of being the first inventers of altars ; but, in this, they err. That the first altar was built by Adam, to make attonement for his guilt, may, I think, be fairly concluded from the state of things at that time ; more particularly from the raiment of skins, with which God cloathed him and Eve, it not being easy to imagine for what end the creatures could be slain at this time, otherwise than for sacrifice : Nor can we doubt that altars continued to be built by the godly till Noah ; and Noah, we find, built the first altar after the flood ; and Joseph's great-grandfather, Abraham, the great example

ample and stay of religion, built altars to God wherever he settled, and made those scenes places of divine worship; and his son Isaac, and grandson Jacob, continued the practice. He (Jacob) was the first man we hear of that erected a pillar of one stone, in honour of God, and anointed it with oil; as, by the law of Moses, the tabernacle, which was God's house, and all things in it, were consecrated with an holy oil; which seems to have been a prescription to the Patriarchs prior to that law. A practice that was afterwards religiously followed by the Egyptians, who erected many obelisks to the same purpose. And we know, that others have carefully imitated them in this point, particularly the Druids of these nations.

THE Egyptians were remarkably cleanly, and their priests wore linen garments in their publick offices of devotion, abstained from wine, &c. upon those occasions: And these, I make no doubt, were parts of the charge given by God to Abraham, and carefully attended to both by him and his descendants; and, probably, from them among the Egyptians. And the probability will become yet stronger, when we consider that these
were

were parts of the divine ordinances, which it could be no way necessary to alter, or add to, by the subsequent laws of Moses.

IT were easy to carry the parallel farther, but my purpose is only to show, how carefully the wisdom of God contrived to propagate the practice and purity of true religion, all over the earth, in the wisdom and purity of his ordinances, enjoined to Abraham and his descendants. And I am fully satisfied, that this was one reason, why those descendants were multiplied incomparably, beyond those of any other man we hear of, over the face of the whole earth; and one of them born of an Egyptian mother, and married to an Egyptian wife, that Joseph's example, and reformation, might find the easier admittance among them.

IN the subsequent chapters, I shall enquire, as well as I am able, into the effects which followed Pharaoh's placing Joseph in supreme power.

C H A P. VII.

Of many magnificent Egyptian Buildings, of great Antiquity, now in Ruins, ascribed to Joseph, Bridges, Granaries, Well, and Hall.

I KNOW nothing more agreed upon, by modern travellers into Egypt, than that they found the name of the Patriarch, Joseph, in such universal esteem and veneration among the old natives, and so fresh in their memory, wherever they went, that they are ready to ascribe every thing, of very extraordinary art and advantage to the country, to his invention and contrivance.

THUS, they ascribe to him the first pillar, erected to measure the rising of the Nile, when it overflows; and, to him, they ascribe the building of many very antient, and most magnificent bridges, made of brick, to pass over the Nile, when

The first pillar erected to measure the rising of the Nile. Great ruins of bridges.

when it overflowed the country, now in ruins. To this end, it was necessary that the arches should be very high, as they are now found to be.

AND, as I know no account of bridges so antient as these, nor any region where such works were more necessary; and, as there are few inventions of greater use to mankind, than conveyances of this kind, especially over great waters, I know no invention more worthy of a divine original: I know no man, or age, or country, to whom, or to which, it may be so naturally ascribed, as to the age and person of Joseph; a man divinely inspired.

HE had wealth enough to effect it; which no one, of more remote antiquity, could have; and none, of less antiquity, is pretended, or so much as mentioned, to be the author of such stupenduous works; nor could they so easily, and so effectually, be carried on in any other region under heaven, or in any season, as when the Nile was dry for seven years, as, in all probability, it was during the continuance of the dearth: The only time in which we can so easily conceive it possible,

possible, that such works should be devised and executed.

THAT the tower of Babel was made of burnt bricks, is beyond all doubt, and that the subsequent buildings, of great antiquity and magnificence, consisted of like materials, there is good reason to believe. Babylon, we know, was so built; and the children of Israel, we know, were long employed, in providing and working up such materials.

WHY the Tower of Babel was so built, might possibly be, because the earth of that country was remarkably fitted for works of that kind, and, probably, supplied no stone for such uses. But this reason (which I by no means pronounce to be the true one) seems to cease, with regard to Egypt, which abounded in a great quantity and variety of excellent stone. May I then be allowed to conjecture, that it might arise from the permanency of brick beyond stone, experienced not only in their different durations, under the influence and eating of air, but also, more remarkably, in the deluge; an immense quantity of which last material was worn away, by the continuance

of heavy rain for forty days; and, possibly, farther dissolved (as some naturalists have judged) by the operation and influence of the waters, very variously compounded, fluctuating for many months upon the earth. Now bricks, hard burnt, are well known to resist wastes of this kind, beyond any other materials we are acquainted with. This consideration could not fail to influence the practice of builders, for some ages after the flood. And, therefore, if disputes should at any time arise concerning the antiquity of ruins, whether of brick or stone, whose origin could not be ascertained by any proper marks or memorials, either of antiquity or recency, appearing on either side, we should naturally conclude those of brick to be prior.

Now, two things, relating to this subject, seem to me somewhat extraordinary. First, that no ancient author, from Herodotus to Diodorus, hath ever mentioned (that I could learn) any bridge of brick in Egypt; nor any bridge of stone, prior to that of Cheops, who succeeded Ramp-sinitus, several generations after Solomon.

IN

IN the next place, that there should be no bridge built over the Nile till that time, seemeth noways probable or credible; and, if there were any, how can we account for the silence of all antiquity upon that point?

INDEED, no otherwise, in my humble opinion, than from the general practice of all Heathen writers, who religiously forbear to make mention of any Jew, or Jewish work, unless to reproach or abuse them. Nor can we except even Troguſ himself, upon this point: For, although he makes honourable mention of the Patriarch Joseph, yet it is with the abatement of calling him a magician. And yet it should seem, from the antiquity and materials of the great ruins still extant, that there were bridges in Egypt prior to that mentioned by Herodotus; but left unnoticed, and unrecorded, for the reason now mentioned.

AND yet, what seems full as extraordinary, some works of great utility and magnificence, in their kind, now extant in that region, and denominated from him (Joseph) to this day, many of our travellers, who believe the Bible, are fond

of ascribing to any other, they know not who; I verily think, without any foundation of truth, or even of probability. I shall, at present, mention only his granaries, his well, and his hall.

Joseph's
granaries.

THAT the granaries, called Joseph's, are a work of great antiquity, cannot be denied. That Joseph built granaries in every city throughout Egypt, is out of all doubt. These granaries, Dr. Pocock says, are square courts, encompassed with walls about fifteen feet high, strengthened with semicircular buttresses: but he hath not particularly told us, how large the courts and buttresses were, or how thick the walls. Yet, as it is presumed, he meant that we should be informed by the scale annexed; and it appears from thence, that one of these granaries, at Cairo, was seven hundred feet long, and about six hundred broad; divided into seven compartments, for the several kinds of grain: And, as he hath been very particular in the dimensions of the semicircular buttresses, that supported the walls of the causeway, leading to the great pyramid, which, he tells us, were fourteen feet diameter, I think we may fairly conclude, that, as these buttresses were of the same nature,

nature, they were probably of the like dimensions, or, it may be, larger; in as much as granaries of corn, being made up of incoherent grains, must probably have a greater lateral pressure than almost any other substance, except fluids. He further tells us, that six yards of this granary were (I suppose he meant at the time of his seeing it) filled with wheat, for the use of the soldiers, and one with barley, for the horses.

He likewise tells us, the people there say, there were seven of these granaries, (I suppose, they meant in Cairo); and since only six yards of one of them contained grain sufficient for the Egyptian soldiery, (which, if I mistake not, are computed to be about twelve thousand); how great, and how many, may we suppose those granaries to have been, which contained grain for the support of the whole known world? For we are told, in the Sacred History, that *the dearth was in all lands*. — And we are informed, by some of the Roman missionaries, that they met with authentick accounts of its having been in China.

WERE there any pretence, or colour, of either fabulous, Heathen, or Arabian historian, ascribing these works to any power, or the use of them, to any time later than that of Joseph's, we should certainly hear it from every travelling Egyptian currier, and find our ears loudly stunned; but neither is pretended, that I know of, nor is it any way incredible, that the growth of grain in Egypt, during seven years of prodigious fertility, wisely managed, and well preserved, should render that kingdom a granary, for seven years, to all the then known world; when it is well known, that it was for many more years, and without the advantage of the same growth and management, the main granary to the great Roman empire, and is to the Ottoman at this day.

Objections to this opinion,

BUT it is objected, that these granaries, now vended for Joseph's, are of very mean and patched workmanship; with no appearance of such venerable antiquity as those of Joseph must have had.

answered.

I ANSWER, that this objection must hold equally against every work of known and

and venerable antiquity, under the Saracen dominions ; all which are most scandalously patched, ruinous, defaced, and deformed. And it is well known, that no work, however great and excellent, and calculated for permanency and perpetuity, can stand the united devastations of time and Turks : in so much, that the very ruinous and contemptible condition, in which things are now found there, may often be considered as good proofs of their antiquity.

THIS is certain, all travellers, of curiosity and credit, make mention of these granaries. One * tells us, he saw great seraglios at Cairo, very high, and propt up by buttresses, said to be Joseph's granaries ; three of which were then standing, and put to the same use. Mr. Thevenot says of them, *they are very spacious halls, and, at present, corn is kept in them.*

* Sandy's Travels, book II. page 136. " Here we
" saw certain great seraglios, exceeding high, and propt
" up by buttresses : These they call *the granaries of Jo-*
" *seph*, wherein he hoarded corn, in the years of plenty,
" against the succeeding famine. In all there be seven,
" three standing, and employed to the self-same use, the
" other ruined."

AND here I beg leave to observe, that this is one of those divine truths that demonstrate themselves : there could be no great demand for such granaries as these, at any time, that we know of, but this, from the foundation of the world.

BUT, what these travellers call granaries, I take to be more properly some remains of the store-houses, which Joseph built on that occasion all over Egypt; in as much as, one calls them *seraglios*, and another *great balls*; which seem to imply great covered buildings : Whereas, what are now shown as his granaries, are all uncovered. And this very circumstance is, to me, a strong proof of their antiquity, and the redundancy of grain deposited in them. — The store was sufficient, not only for men, beasts, and tame fowl, but for the wild also.

I BEG leave to observe, on this occasion, that all national traditions, vended with one voice by the natives, and supported by history, and monuments of great antiquity, ought to have great (and, to my thinking, irresistible) weight : And, therefore, with submission, no man can suffer in the credit, either of his judgment or his

his candour, by supporting this part of the Egyptian accounts concerning the Patriarch Joseph.

To what hath been said, in relation to the patched, and ordinary appearance of workmanship in these granaries, many other considerations might be added.

THEY were occasional buildings; and the immediate occasion, which called for them, required only a duration of not many years; but, at the same time, the use to which they were applied required that they should be very strong; and that strength, in a great measure, insured a much longer duration, but called for no beauty, or elegance of building: Many future occasions of using them might arise, and they were, in their nature, applicable to many other uses. All which made strength a consideration of importance, but created no demand of art and elegance in the structure.

ONE thing, indeed, is well worth our notice, that some of these granaries were left uncovered to the open air. — The climate in which they were built, rarely visited with rains, greatly tended to secure the

the grain from corruption, and, at the same time, opened their bounty to all the birds of the air, who live upon these fruits of the earth, in that region and many other; who must, otherwise, have perished in this destructive dearth. A consideration well worthy of attention, in a benevolent and beneficent minister, inspired, and exemplified, by that God, *who openeth his hand, and filleth all things living with plenteousness.*

Vanleeb's
account of
Egyptian
corn.

ADD to this, that, among many curious observations, in relation to Egypt, transmitted to us by F. Vanleeb, R. D. he tells us that, on the seventeenth of June, (annually) some dew-drops fall, towards the latter end of the night, in Egypt, which purify the air; for, as soon as they fall, the plague ceases to be mortal. *This dew, saith he, gives life to every thing; and, when it falls upon the wheat, it causeth it to continue many years without corruption or worms; and such corn is far more nourishing, than that corn upon which it never falls: For this cause, they never bouse the corn for the Grand Signior in the barns, till this dew is fallen upon it.* — However, as heavy rains are sometimes known to have fallen in Egypt, Joseph's
prudence

prudence would not suffer him to trust all the grain to uncovered courts; and, therefore, he built covered granaries all over the country.

THE accounts left us of Joseph's well, ^{Joseph's well.} are so various, and contradictory *, that I have been scarcely able to come to any determination relating to the author of it, excepting that, upon the whole, the tradition of the natives should, I think, take place. Some call it the work of the visier of an Egyptian califf, and allow it to be wrought only six hundred, at most, others say seven hundred years ago. — Others call it a Persian work; and others positively pronounce it a Babylonian work, and, apparently, not without some reason, from the great antiquity of that people in Egypt. Although others assign it as the only reason, that those people were inured to fatigue, under Ninus and Semiramis, and had a particular liking to the marvellous; and, therefore, they were willing to signalize themselves by so bold an at-

* I think, it is allowed to be two hundred and four score feet deep; with an aperture, one says, of eighteen, others, of about ten feet square, cut through a rock; which some call soft, and others hard free stone; and the waters, some call brackish, and others sweet.

tempt.

tempt.—The reader will easily observe, that these opinions, concerning the antiquity of the work, are a plain contradiction to the opinion of those, who vend it for the work of an Egyptian caliph.

SOME treat this well, as a stupenduous work, and such as must take an incredible time to perform : others (Mr. Malett particularly) think it might be performed by twenty men in twenty years, all but the great stairs that screw round it; that is, all but what is, by much, the work of greatest art and labour. And, for as much as the way to the top of the hill is also cut through the rock, and contrived with the like ease of ascent, as the well is of descent, the antiquity, and similarity of the work, seem to bespeak a sameness of age, contrivance, and design; and give a better ground to the conjecture of both being the work of one contriver. And, whereas some writers have compared the labour of the well, alone, to the difficulty and magnificence of the pyramids, the united art and labour of both structures, distinctly and carefully examined, together with the reports and conjectures of long conveyances from the doors, on each side of the bottom of the well, now shut up,
will

will enable us to examine more accurately into the justice, or error, of the comparison.

Now, as this work of the well was performed in the Old Cairo, not in the New, I think, it is much more credible that it is rather a work of very antient, than very recent date; especially as Mr. Maillet says, he met with several wells of the same kind (not pretended to be of like magnificence) in Old Cairo, all which may reasonably be presumed imitations of this great work.

AND as *Misr*, the antient name of this city, is plainly deduced from *Misraim*, the first king of Egypt; it is natural to think, that works of great magnificence were first begun here; especially, as the situation and circumstances of the place set it forth as the most proper residence for royalty.

It must be owned, Doctor Pocock's authority is directly against my opinion, and those of many others; but, as we know not by whom that is supported, he having mentioned neither the names or characters of the Arabian historians, who
have

have led him to this belief; I must own, that the unvaried tradition of the natives, added to the nature of the work, have much more weight with me; and, I think, might reasonably have more, with every candid enquirer, than such historians, though they were known to have some credit in the world; whereas, it is well known, that both Stillingfleet, Grotius, and Casaubon, treat them as creatures most contemptibly ignorant, false, and fabulous.

AND, to speak the truth freely, I am clearly of opinion, that the Mahometan Egyptians are entitled to as little credit as the Arabian historians. They are grossly ignorant, and detest the Jews; and, therefore, are ready to give the glory of any extraordinary work (however absurdly) to any other person. — I shall trouble the reader but with one instance. — Some of them tell us, that the city of Cairo, which was one of the greatest and most magnificent in the world, was built by a general of one of the sultans, who turned his camp into a city. Which may, possibly, be true of New Cairo, but not of the Old, which is deemed the most ancient city of Egypt, after Memphis. Others say, that
it

it was built by a Sclavonian slave, together with the temple, most famous in it; and others insist peremptorily, that the castle was built by Saladin, about six or seven hundred years ago, although it hath all the marks and characters of great antiquity; and appeareth to have been built before the city, as it is natural to believe, and as I am fully persuaded it was: For defences are built for security, and, therefore, more prudentially built, before the things to be defended can be secured within them.

THE well is, confessedly, the work of great skill and mastery in mechanicks, and highly admired by all who ever beheld it. — And, that this should be the work of a Barbarian Turk, in a most barbarous age; let who will believe, allowing me the liberty to disbelieve it.

I MUST own, (perhaps, not greatly to my honour) that the enquiry after the author of this well hath cost me more time and trouble, in this work, than any one entire dissertation besides. And, although, I must confess, I have met with no demonstrative proof upon the point,
yet

yet have I found whereupon to conclude decisively in myself, and to my own entire satisfaction, that it is the work of Joseph the Patriarch.

STRABO, in the seventeenth book of his geography *, tells us, that there is, in the Egyptian Abydos, a well, *lying in profundity*, in so much, that they descend to it by arched winding stairs of great single stones, excelling, both in size and structure. And he adds, that there is a trench dug from the great river to the place.

Now, the situation of this city agrees well with that of Old Cairo, and the description of that well confines it to that of Joseph; there being no other, throughout all Egypt, which hath the least appearance, or colour, of suiting this description.

MOREOVER, ecclesiastical historians report it, as a received opinion, that the body of Joseph was deposited here, until it was carried back by his own people into Canaan, as he himself expressly en-

* Edit. Hannov.

joined them by oath; that they should *. And nothing, sure, was more reasonable, or natural, than that his body should, in the mean time, be deposited in a place where so remarkable a memorial of his wisdom, and skill, and great attention to his king's interest, subsisted; and was like to continue for ever. And, possibly, it might be in honour of Joseph, that the place was afterwards appointed an episcopal see.

As for the pretence of some people, that the antient Abydos is now known by some other names, of very remote and small resemblance, as Abutick, Auco, and Aidos, without any report, pretence, or remains of such a well, I regard it not. — Nor, I believe, will the candid reader.

* Gen. chap. l. ver. 25, 26. and Exod. chap. xiii. ver. 19.

Gen. l. 25. "And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence."

Ver. 26. "So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt."

Exod. chap. xiii. ver. 19. "And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you."

VOL. III.

M

AND,

AND, for as much as Strabo gives no hint, either of its antiquity or author, I take it for granted, that it was not then deemed a recent work; and either, that no age, or author, was then reported of it, or that they were such as he did not care to honour by his report.

STRABO relates also, that, in this Abydos, was the famed palace of Memnon, wonderfully built of solid stone: And all modern authors agree, that the castle of Cairo is a most noble and magnificent work; built upon a solid rock, and, in a great measure, hewed out of it.

Now, it is evident enough, that Memnon is a mere fabled king; and may well be deemed but a fictitious name for one of the ancient Pharaohs, as the tradition of their ages sufficiently agree; however, it is clear enough, from this tradition, that it was deemed a king's palace, and that the same idea attends it to this day, appears from the accounts the Moors report of it, as travellers tell us, from whom Collier, in his Dictionary, professes to quote as follows.

There

There is in this city (Cairo) a castle, in which is Pharaoh's gynecium, or women's court, (as the Moors say) having fifty-five marble pillars, of the same order with those of the Royal Exchange in London. They are sixty feet high, and fourteen in compass. Hackl. t. II. p. 281.

THAT such a building as this could not be of the age of Joseph, needs no proof; neither do I apprehend it to be described by Hackluit with any exactness: and, therefore, I shall take no trouble, nor give any, about it.

IT must be owned, that Joseph's hall, (which Le Brun reckons among the ruins of Pharaoh's palace) is a matter of much difficulty to be determined either way; even by Dr. Pocock's account, which is very exact, and is as followeth.

“ SOME of the capitals of the pillars
 “ are good corinthian, others very plain,
 “ and some only marked out in lines,
 “ like leaves. Many of them are only
 “ plain stones, shaped a little like a capital.”

WHAT can reasonably be inferred from all this, but that these pillars were not originally Corinthian, but plain; and their capitals afterwards carved in the Corinthian order: especially, as we learn from that gentleman, that some of the oldest capitals, in the Egyptian buildings, are shaped like a bell, *p. 218.* — And, what are those but plain stones, shaped a little like a capital? And, *p. 108.* he tells us, *There are other capitals, in some of the oldest Egyptian buildings, only cut in lines.*

FROM hence, I think, it clearly followeth, that this was not originally a Grecian work; and much less a Turkish. — And Dr. Pocock himself expressly tells us, *p. 215.* *That there is nothing to be seen, in Egypt, of the Greek architecture, excepting at Alexandria, and Antinoopolis.*

THIS, then, must be a building of an older date; and I am more fully confirmed in this opinion, by what Dr. Pocock adds, relating to the pillars of this hall. — *They have only a rough base, something like the antient Egyptian manner.* — And therefore, possibly, the most ancient; certainly, the most ancient now known.

THEY

THEY have also another character of great antiquity, as I apprehend.

THE entrance at either end was through a portico of seven pillars; as the entrance into Solomon's temple was through a portico of fifteen. And, as the entrance into the tabernacle was through five, each of an unequal number; which certainly was not the ordinary practice of either the Greeks or Romans, nor do I remember ever to have met with any account of any ancient temple, with such an entrance, except that of the temple of Cybele at Rome, whose portico consisted of five pillars; and which Mr. Wood, a very learned and accurate architect, thinks an evident demonstration, that the Romans were acquainted with the form of the Mosaick tabernacle.

IT may be a wild conjecture, and I only throw it out as such: Might not this hall be the building to which Solomon alludeth, in the ninth chapter of his Proverbs, where he tells us, — *Wisdom hath builded her house, she hath hewn out her seven pillars.* Now, the building of a man inspired by the Spirit of God, as Joseph was, may, very truly and very properly, be called a *house built by wisdom.*

dom. And this is allowed to be a most noble building, most nobly and delightfully situated. —And the received opinion of the builder (added to the prodigious strength of the pillars) might, possibly, defend it from the first rage of the Arabs; although nothing could long protect that, or any other extraordinary work of art or elegance, from Turkish barbarity. And, possibly, something of its original, or preservation, might be learned from some of the Arabick inscriptions; which, Dr. Pocock tells us, are cut in all the pillars, if they were carefully examined.

WE learn from the Bible, that, when Joseph admitted his brethren to his presence, it was not in his house: And, what more probable, than that a man, so high in the reputation of wisdom, and so long in possession of power, as Joseph now was, (for he had now been prime minister for many years) should, by this time, have erected a hall of public audience for himself, (I mean for Pharaoh's prime minister for the time being) and another for his steward: And where could this hall be more likely to have been built, than contiguous to the castle (which, doubtless, was the king's palace) and to the jail, wherein

wherein he had been a captive? (a jail of dreadful captivity to this day); which was, probably, within the precincts of the king's palace; for it was the house of the captain of his guard.

I AM greatly at a loss how to offer any conjecture upon this head to the publick.

IF I judge rightly of Joseph, gratitude and humility were eminent in him.

AND, what could be a nobler monument of both, at once, to God and Pharaoh, than this hall, erected opposite to the jail, wherein, as the Psalmist expresseth it, *the iron had entered into his soul!* The scene of his exaltation opposite to that of his humiliation; to be a memorial to succeeding ages, from how low and wretched a condition, to what height of glory and grandeur, it pleased God and his king to raise him! — And the tradition, concerning these buildings, handed down from the original natives (*ab origine*) of Egypt, in my humble opinion, (as I before observed) carrieth great weight with it: At least, this belief is, I hope, no violation of candour, in the

man who but barely suggests, and humbly submits it to impartial examination, advantaged by further, more learned, and more correct enquiries.

Object. IF any one finds any difficulty in crediting the Egyptian traditions, relating to Joseph, on account of no mention being made amongst them of his father Jacob, who was so considerable a man ;

No mention made of Jacob.

Answer. I answer, that he was no way considerable to the Egyptians, except on account of his relation to Joseph ; and, therefore, we cannot reasonably expect, that he should have any particular mention made of him, except in that relation. Hence it is, that his magnificent burial by the Egyptians is so particularly recorded in the Scriptures ; and, I think, plainly enough referred to, in the fragment of the Egyptian history, from Ælian's *Various History*, before transcribed in Chapter VI.

I MEET with no mention of him, in any other accounts of Egypt, except that of Vanleeb, who tells us, that, on the top of the mountain Maklon, on the south-side, are yet to be seen the ruins of an ancient town, which, the Coptics say,

say, was inhabited by the Patriarch Jacob, and, by them, named *Modsellet Jacob*, or, The Tabernacle of Jacob, page 167.



CHAP.

C H A P. VIII.

Of the Lake Mæris, and Joseph's Canal, when contrived and executed; and with what Advantages.

AS the course of my present enquiries demands an exact attention to the antiquities of all countries, in which the things enquired after have been transacted; and, as Egypt is now the great scene before us, and Joseph the principal, and most distinguished actor in it; before I take upon me to examine farther, and more particularly into his conduct and works, I must beg to lay down the following points, as *postulata*, or admitted truths.

FIRST, That Egypt was the richest region of the earth, in the days of Joseph.

SECONDLY,

SECONDLY, That, according to the accounts left us of Joseph, he was the wisest first minister that ever presided in any country.

AND, *thirdly*, That he had greater opportunities, and advantages, of doing great works, than any man before or after him. Consequently, that all the works of great wealth, great wisdom, and great power, whose antiquity transcends all historical accounts, and monuments of invention, and all subsequent accounts of power, and wealth, and wisdom: in a word, all that can reasonably be ascribed to no man, before or after him, should, in all reason and justice, be ascribed to him.

As to the first point, that Egypt was then the richest region of the earth, cannot be denied, if the Scripture-account be admitted; which informeth us, that the famine was then in all lands. — Gen. chap. xli. verse 54. — and again, ver. 56. *The famine was over all the face of the earth.* For then the money of all countries, as well as Canaan (that of Jacob's), must of necessity be sent thither, to buy bread. — And that it was so sent, is clear from

from the forty-first chapter of Genesis, at the fifty-seventh verse: *And all countries came into Egypt, to Joseph, to buy corn, because the famine was so sore in all lands.*

Joseph the
ablest of
all first
ministers.

SECONDLY, It must be allowed, that, as to the point of wisdom, no man can pretend to vie with Joseph; and we have the attestation of Pharaoh himself, to this point. — *And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is?* — And, soon after, we find that he vested him, with all his own power, over his people; and manifested his having done so, by adding all the proofs and ensigns of power, honour, and favour, that could be given on such an occasion. And, not long after, Joseph came into possession both of all the property and persons of the Egyptians, for the use of his master. And, what could the wisest, and best minister imaginable, do with both, but employ them in some works of publick and perpetual utility? And what work, of such utility and infinite importance, could, on this occasion of publick calamity from dearth, so naturally suggest itself to the highest earthly wisdom, of one, who had the well-being of a great nation committed

Meeris,
the work
of great
united
wisdom,
wealth,
and
power.

ted to his care, as a work that should be able to prevent that calamity for the time to come? Nay, one would think, that common sense should suggest the necessity of such a work to a great minister, of the meanest capacity, at that time. And what could be so effectually, and eminently, such a work, as digging a bason, of sufficient extent and depth, to contain all the superfluous overflowings of the Nile, when the flood arose so high, as to be otherwise ruinous to the country? And to cut a canal, of proper extent and dimensions, sufficient to convey it thither, and to contain all exceedings (if any such there should be), after the bason was filled; — in order to convey them thence to every part of the lower regions, in seasons of great heat, dryness, and dearth of water, as occasion should require. — Ends which the Lake Mœris, and Joseph's canal leading to it, are well known to answer to this day.

BUT here, it is objected, and with great appearance of weight, that, although this lake be allowed, by all ancient historians, and most modern travellers, to be the work of human hands; yet it is universally ascribed, by all the

Heathen

Object.
This lake
ascribed
to Mœris,
by all the
ancients.

Heathen historians, to Mœris, an Egyptian king of that name.

answered. I ANSWER, that this objection hath no weight with me; because all the Heathen historians are remarkably ignorant, false, and fabulous, in all things relating to Egypt, antecedent to their own times. Nor was it possible the Greeks should act otherwise, when they transcribed from the greatest of all historick liars, the Egyptian priests.

Seems the effect of great united labour.

BESIDES, as this lake seemeth the effect of the united labour of a great nation, criticks, I apprehend, will find it hard to point out any fixed period, in which that labour could be so well, so wisely, and so permanently united, before or after the time of Joseph.

AND, if the erecting of one pyramid took up so much time and labour, as Herodotus tells us it did, how much more men, and time, and labour, must have been employed, and expended, upon this lake, which was a work of incomparably more difficulty and permanency, in labour, skill and industry?

ADD

ADD to all this, that the canal retaineth the name of Joseph to this day ; and, being only a continuance of the same work with the bason (which was probably made first), both should naturally belong to the same name, and person. And, indeed, the whole should naturally be considered as one canal, which must, of necessity, be made deeper at one end, to answer all the great purposes of its formation.

BESIDES, Sir Isaac Newton concludes, from the sameness of works ascribed to Mœris, Myris, and Euchoreus *, that all these names mean only one and the same person ; which favours much of doubt, or a design in the historians, to deceive, in relation to the true contriver of this lake.

BESIDES all this, the change of language, in any nation, might (I had almost said, must) naturally change the denominations of persons, and things, in that nation.

Change of
language
infers a
change of
names.

* And, page 218, he adds, Lacharis, Labaris, and four more.

FOR instance, suppose an Egyptian historian, of that age, had written an Egyptian history of that lake, we could no more ascribe it, on account of its name, to the Patriarch Joseph, than I now ascribe it to the Grecian Mœris; because, in that case, Joseph had certainly been no more denominated by his original name, but by that of Zaphnathpaanea, the name which Pharaoh gave him, and by which, in all probability, he was then generally known, and styled.

Joseph
had more
advanta-
ges for
great
works
than any
other
man.

THE singular advantages that Joseph had, for performing this work, come now to be considered.

SUPPOSE the seven years of plenty to be wholly employed in making granaries, and store-houses for the grain, throughout the whole kingdom; and, in preparing, collecting, and laying it up, to the greatest advantage, all the hands so employed were, probably, at Joseph's disposal, on the first of the seven subsequent years of dearth, and that year would naturally add great numbers of necessitous poor to those before employed, and the next add many more: And the text informs us, that, before *the end of the*

the second year, all Egypt was famished.

For so we are assured, Gen. chap. xli. ver. 55.; and we are told this before the sons of Jacob went down thither to buy bread. And, when they were there, Joseph tells them, that five years of the famine were yet to come, chap. xlv. ver. 6. And, as this famine put all the

property, and persons of the Egyptians, in his power, and he was too wise to leave them totally idle, and unemployed, at the same time that he only could feed them; and, as no man can conceive how there could be any better way of employing them, than by imitating the example of God, and turning their present chastisement, and curse, into a future blessing: or how this could be better done, than by contriving, and perfecting, this bason and canal; it almost necessarily follows; at least, it is no way unreasonable, to conclude, that the labour of the whole kingdom was applied to this purpose. And I should be glad to learn, from any objector to this reasoning, how this work could be done otherwise, than by such united labour; or, in what time before, or after, could the labour of a whole people be so collected, united, and applied.

Not only from wealth, but from the necessities of the people,

BUT this is not all :

and from
the sea-
sons.

THE fertility of Egypt is well known to be owing to the annual overflowing of the Nile ; and, what can so reasonably be presumed, the natural cause of this great dearth at this time, as the ceasing of that flow of waters, (for the lean cattle came out of the Nile as well as the fat.) And what season so fitted for forming basins, and canals, and bridges, as a season where those labours had no interruption from water ? A time, when the earth could, more effectually, be scooped, and hollowed, cleared, and levelled, to any desired degree, and bridges raised, in one year, than could be, under the disadvantage of great interruptions and difficulties from water, in many.

To this reasoning of my own, on the point before us, I beg leave to add the decisions of Mr. Maillet, upon the Lake Mareotis. — He tells us (upon what authority he best knows), That *the ancient monarchs of Egypt, zealous for the happiness of their people, judged that they could no way better employ the immense riches with which their treasuries abounded, than to the purposes of extending their commerce ;*
and,

and, in this view, they proposed to make, contiguous to the maritime coast, and in the middle of a very sandy region, a vast basin of water, that should communicate with the Nile and the Lake Mæris, by which means, goods may be easily transported from the Upper Egypt to the Lower, and from thence to the sea; as also from the Lower to the Upper: By which a happy commerce would be established within itself, and along its coast. As also without itself, to all regions to which the Mediterranean could convey them. — And, having done this, he indulges his imagination much further than I think myself bound to follow him, on this head.

I SHALL only observe, that he takes it for granted, that these early Egyptian kings were immensely rich; and I am clearly of the same opinion. And the works of prodigious expence and vanity, dispersed all over Egypt, in all the profusion and wantonness of wealth, by many succeeding princes, sufficiently evince this. — Nor is it any way credible, that, when Joseph had the wealth of the whole world in his hands, he should either lay it all up uselessly, or spend it riotously, and wantonly, or apply any part of it,

but to the purposes of the publick good. And, as the Lake Mareotis was made for that purpose, I see no impropriety, or absurdity, in ascribing that also to him, if it was a different lake from Mœris, and, I think, it was not. Nor do I, in this supposition, any way transcend the tradition of the Egyptians in his favour.

His canal
the work
of great
wisdom.

BUT, suppose these great works could not be performed by the united labour of a great nation, in the compass of so few as fourscore years. — The account which Dr. Pocock gives us of this canal, plainly sheweth it to be such, that it could not be distressed by the overflowing of the Nile, at any subsequent time, the mounds, on each side, being so high and large: (A clear proof of great wisdom and foresight in the contriver!) — And nothing, surely, can be more material, to the clearing up of my purpose, in this point, than one part of the conclusion, which the learned and ingenious Mr. Rollin deduces from his careful enquiry into the accounts of all the ancients, in relation to this lake. His words are these, vol. I. ch. 1. sect. 4. *A proof that they (to wit, the pyramids in the lake) were erected before the cavity was filled, and a demonstration, that a lake*
of

of such vast extent, was the work of one man's hands, in one prince's reign.

THAT this was the work of one man, Perform-
and performed in one prince's reign, I ed in one
fully agree with the learned Mr. Rollin; man's
but, that the pyramids, in the lake, were reign.
erected before the cavity was filled with Obj. Py-
water, I strongly doubt: For, might not ramids in
the cavity, after it had been filled with the lake,
water, be, in a great measure, drained, answered.
by discharging water from thence (as the
practice always was) for many of the
hot and dry months; and, at the same
time, with-holding the water that ran
into it from Joseph's canal, during several
hot and dry summers? In as much
as this lake is not fed by springs (as Herodotus
expressly assureth us), but by
chanel's cut from the Nile, whose waters
flow into the lake for six months of
the year, and return to the river the other
six. And, in that case, might not both
the pyramids in the cavity be constructed,
as the inscription upon Asychis's great
brick pyramid declares itself to have been,
in these words, Herod. Eng. b. II. p. 217.
" For striking the bottom of the lake
" with long poles, and then collecting
" the mire that stuck to them, men made

“ bricks, and formed me in that manner.”

LET me again repeat, that I perfectly agree with Mr. Rollin, that a lake of such vast extent was the work of one man's hands, and performed in one prince's reign. And, if so, when could it be accomplished, but during the continuance of Joseph in the supreme power, for four score years, with all the wealth of the world in his hands, and all the people of Egypt at his command ; which gave him sufficient power, and leisure, to finish every thing he undertook, to what perfection he pleased ?

The name
of Mœris
objected
to a second
time.

Answer.

IF it be still urged that all the ancient writers ascribe this work to the Egyptian king Mœris, I answer, that the vanity of the Egyptians would not tamely suffer a tradition to prevail, that reported it to be the work of a Jew ; but, on the contrary, would disguise and suppress it as much as they could, needs no proof. Nor is it possible to imagine, how they could disguise, or suppress the truth, more effectually, than by crowding pyramids into the cavity. — Pyramids, which were mere works of vanity, unworthy of Joseph,

seph, and much later ; and which a common eye would naturally conclude to have been erected, before the chanel was filled with water ; and, consequently, would secure the credit of their own fable, which ascribed it to Mœris.

FROM all which, it appears clearly to me, that, as Joseph had greater advantages for the performance of this great, wise, and most important work, than any power, either before or after him, ever had, so the established character of his most distinguished, useful, salutary, and publick spirited wisdom, far better entitleth him to the honour of this most glorious work, than any fabled, real, or imaginary king, that ever reigned, or was reported to have reigned in Egypt: Especially as the canal, leading to this lake, (and which may justly be deemed part of it) is denominated from him to this day.

IF it should be still objected, and urged as incredible, that all the great works now ascribed to Joseph, in Egypt, should be his : I answer, that, indeed, it is scarcely credible that they all should be his ; but, I think it, at the same time, much less credible, that none of them should.

That the wisest man in the world, with all the wealth of the world, and all the power of a great and numerous people in his hands, for a series of four score years, should do nothing, in all that time, to make him worthy to be remembered, and leave no monuments, or memorials, either of wealth or wisdom, behind him; or, that a people, so proud of their own merits, and so vain of their country, should be so totally lost to all sense of glory, as to leave no marks, or indications, of any honour paid to a man of such eminent virtue, and wisdom; so totally lost to all sense of shame, for such degenerate baseness; and all sense of gratitude, to their greatest benefactor, as to suffer his memory to be wholly obliterated from amongst them; especially, as some of the wisest, and best of them, boast their descent from his great ancestor Abraham, at this day: All this is utterly inconsistent and incredible.

AGAIN, it may be said, that, although Joseph should have left some monuments of his ministry, wealth, and power, behind him, they may well be presumed to be all defaced, and decayed, in more than three thousand years from his death.

I ANSWER, that the magnificence, and utility of his works, and veneration of his memory, must have preserved them entire for many centuries, and their idolatry of him, as a God, after his death (for he was undoubtedly deified), must have preserved his memory, at least, for many more.

THE usefulness of his well to the royal residence, and of his canal to the whole nation, both prince and people, sufficiently secured the continuance and preservation of both.

AND, as to his store-houses and granaries, they must naturally be neglected, as the occasions for them abated, or ceased; and, therefore, many of them have, doubtless, long since disappeared. But, as they never could all become totally useless, it would be strange, indeed, if some remains of them did not still subsist, as they do.

BESIDES all this, although the Egyptian vanity would not suffer the fame of such wisdom, and works, to be wholly lost from among them; the same national vanity, or, shall I distinguish and call it pride,

pride, we may well imagine, could ill bear to have the glory of them ascribed to an alien: And, therefore, they gave them to some imaginary Egyptian king, Mœris, Miris, or Euchoreus, or some fictitious wise man, of mighty name, such as might best suit the character of Joseph, their true author; as Hermes, or Mercurius Trismegistus.

Now, the Grecians, we all know, derived their religious mythology from Egypt; and, therefore, Mercury must be understood to mean *the sagacious messenger of the gods*, in both nations; and, the epithet of Trismegistus, or *thrice the greatest*, carrieth the character of its highest exaltation. Now, as all the Egyptian gods were only men deified, what human creature can be pretended to have so just a claim to the character of a celestial, and most sagacious messenger, as Joseph; who, himself, claims the honour of being sent by God, upon an errand well worthy of the divine goodness, *to save much people alive*, Gen. chap. l. ver. 20.

CHAP. IX.

*Joseph's Favour to the idolatrous Priesthood objected to him.----
Mr. Hervey's Reflections on Lord Bolingbroke's Letters on the Study and Use of History. — The probable Origin of Obelisks, the true Fountain of Egyptian Wisdom.*

THERE are several other things objected to Joseph, which, if true, very strongly impeach his character as a good man. I shall mention them as they occur to me; and, as I have heard them urged by a man of great candour, and singular abilities.

FIRST, His partiality to the Egyptian priesthood, which overspread the country with abominable idolatry, and superstition.

IN

IN answer to this, I must beg the candid reader's patience, and calm attention, to what I have to say, in the sincerity of my heart, on this point; and, I hope, I shall be thought well entitled to it, if I advance nothing impious, impertinent, or absurd.

IN the first place, then, I deem it no way impious, or absurd, to suppose, that, when God revealed himself, and his will, to mankind, he took proper measures to preserve that revelation in its purity; it being so highly the temporal and eternal interest of mankind, that it should be so preserved. And, I frankly declare, I know not, neither can I conceive, how this could better be done, than by setting apart a certain order of men, to instruct others in it, and providing a proper support for them, that they might be liberally maintained for that end, and not drawn from it by their necessary attention to worldly affairs.

THAT the priesthood was originally instituted for this end, is out of all doubt.

IN what exact and particular manner, the Egyptian priests were maintained, I know

know not; but, that they had lands, which were not sold to buy bread for them, in the famine (they being maintained by a portion allotted to them by Pharaoh), we are expressly told. That they were not, at this time, idolators, we have good reason to believe. For, idolatry and polytheism came in together, or, at least, followed one another close. And we find, that Pharaoh, on this occasion, speaks of one God, in the style of Joseph; and not of a plurality, in the style of idolatry, (at least, our translators have so rendered the text.)

FROM hence, I think, we may fairly ^{Egyptian} infer, that these priests were not idolators, ^{priests not idolators} and that Pharaoh knew, that their lands ^{in the} were appointed them by a higher power; ^{days of Joseph.} and, therefore, he would not presume to buy them. He also knew the ends for which their lands were appointed; and, therefore, when they could not answer the ends of their appointment, he maintained their owners out of his own portion. As Sama, the Mahometan college ^{Maintained as Sama is now.} of Cairo, is maintained, at this day.

THE Abbé Lambert's account of it is this: " In this college, the four pontiffs,
" or

“ or chiefs of the four sects of the law,
“ have their residence, and exercise their
“ jurisdictions. Their authority is equal,
“ and they yearly receive, from the granaries of the Grand Seignior, two thousand loads of corn, or pulse, for the maintenance of the college; which hath as much, and often more, on account of the donations, made to it. In this school, the principles of Mahometism, logick, astronomy, judicial astrology, and history, are taught.”

Now, as this course of study is much more in the train of the ancient Egyptian learning, than the Mahometan, the best judgment I can form upon the point, is, that this practice, and institution, have, probably, been continued from the days of Joseph, with some variation, under Mahometism.

THAT idolatry prevailed in the world amazingly early, is beyond all doubt; and that it had reached Egypt, before the days of Joseph, there is too much reason to believe; but, that it continued with the Egyptian priesthood, after his alliance with them, is altogether incredible. Because, their renouncing that abomination, and

and entering into covenant with the God of heaven, by circumcision, &c. must have been the express condition of that alliance. And, therefore, if Joseph used his interest with Pharaoh, in favour of the Egyptian priests, on this occasion, as, I believe, he did, they were priests that worshipped the only true God. And, as the conversion of the priests was the surest introduction, and most effectual means, to convert the whole nation, I am well satisfied, that this was the main end of that alliance, in the providential purposes of God.

PROBABLE, indeed, it is, that the king, with whom Joseph had now to do, was the great-grandson of Ham, and had conversed with his ancestor, Ham; who had seen the judgment of God upon the wicked world, by the deluge. And it is scarcely credible, that any of his descendants should, so soon, depart from the living God, and become idolators; and yet, I think, their having so degenerated, is but too credible.

THERE is another consideration, of some importance, upon this point. Strabo informs us, in his seventeenth book, that <sup>Priests of-
tentimes
kings, al-
ways the
king's
friends.</sup>

that the Egyptian priests exercised themselves in philosophy, and astronomy; and, that they were the * companions of their kings, who lived mostly, and studied wisdom, with them. Here, then, is a fair and rational foundation of friendship between them: living together, and being engaged in the same rational pursuits, being the natural means whereby mankind are cemented, in the truest leagues of amity; which, if Joseph's alliance with the priesthood did not farther strengthen, it most certainly no way impaired.

AND this account, from Strabo, is a fair comment upon that of Moses, in the forty-fifth chapter of Genesis; where he tells us, that the Egyptian priests sold not their lands, but were maintained by a portion from Pharaoh, in those days of dearth.

BUT Plutarch †, in his treatise on Isis and Osiris, comes one degree closer to the point, where he tells us, that the kings were priests themselves; so that, support-

* Οἱ οὐδέτεροι καὶ φιλοσοφίαν, ἥσκηον, καὶ ἀστρονομίαν, ἐμίληται
 τι τῶν βασιλέων ἦσαν.

† Plutarch's *Morals*, vol. IV. p. 62. Engl. edition.

ing the priests, in the time of dearth, was but supporting their own brotherhood.

ONE way, by which idolatry and polytheism entered and prevailed in the world, was, by the veneration people had for their fathers, children, and great benefactors of any kind; which made them deify, and idolize them, after their death. And, I am strongly inclined to believe, from the judgment and authority of the learned Vossius, and Stillingfleet, that one of the most ancient idolatries of Egypt; viz. that of Apis and Serapis (a bull with ^{Apis, a} a bushel upon his head), was, originally, ^{memorial} but a monument of their gratitude to Joseph, to preserve the memory of Pharaoh's dream, of the fat kine coming out of the river, and the consequent plenty of corn denoted by the bushel; probably the measure, by which it was dealt out to them *.

THAT this was a very ancient, probably the most ancient, and most remark-

* Especially, when it is considered, that this idolatry began at On, or Heliopolis, the city of the priests, with whom Joseph was affianced: And, surely, Joseph must have been remembered there in a more extraordinary manner than any where else.

able idolatry of the Egyptians, appears (I think) not improbable from Cambyfes's persecuting it so severely. As people naturally chastise those corruptions most, which they deem to be the sources of all the rest.

Joseph's
alliance a
guard a-
gainst
idolatry.

Tended
to pro-
mote pie-
ty, &c.

ALTHOUGH the Egyptian priests were not, in my humble opinion, now idolators, yet God, well knowing the infinity of wealth now pouring in upon them, and foreseeing the consequent increasing corruptions, always attendant upon great national wealth; kindly provided against them, by placing the wisest and best man in the world, guardian of that people in general; and, at the same time, the high favourite of their king, and ally of their priests, and continuing him in those characters for a long train of years; which, to my thinking, was a most adoreable scheme, to recover, promote, preserve, and, if possible, perpetuate their piety, virtue, and wisdom. For, what can we reasonably conceive more capable, or more likely, to effect this, than the alliance of Joseph with the friends of Pharaoh; that is, the alliance of divine wisdom with human, under the protection and support of supreme power? I
own,

own, I can conceive nothing more capable, or better fitted to enlarge the mind, or extend its researches to nobler uses, than the contemplation of divine truths, and precepts, influencing to a suited practice; at least, I am well satisfied, that David was in this way of thinking, when he pronounced, concerning his religious attention to the law of God, with great gratitude, Psal. cxix. ver. 97, &c. *Lord, what love have I unto thy law, all the day long is my study in it! Thou, through thy commandments, hast made me wiser than mine enemies, for they are ever with me. I have more understanding than my teachers, for thy testimonies are my study. I am wiser than the aged, because I keep thy commandments.*

It would, most certainly, require a head infinitely more able, and mathematical than mine, to estimate to any tolerable degree, (if such a thing be possible) the progress, effects, and continuance, of three such forces, united, as have now been mentioned; wisdom, piety, and power, cemented by friendship, fraternity, and alliance. One thing, however, ^{Egypt} is clear to every capacity; that it can no ^{made the} more be matter of wonder, or surprize, ^{scene of} ^{wisdom} to by it.

to the curious and inquisitive of mankind, to find Egypt, from this period, the parent of literature, and fountain-head of wisdom and science, to all the known world; to find it the mart, to which all men of penetration, and curiosity, daily resorted, to purchase wisdom at the highest rate; to purchase it, at the expence of their time and treasure; at the expence of their best years, and most intense and continued study; which is well known to have been the case of Plato, Pythagoras, and almost all the most renowned sages, legislators, and mathematicians of antiquity.

To continue and improve God's gracious purposes, in establishing Joseph prime regent of Egypt, his father and family were quickly sent after him, and their posterity most wonderfully, and amazingly, increased, to propagate and preserve true religion in the world.

BUT I forbear: These pursuits would carry me too far; yet the candid reader will, I am sure, pardon, if not truly thank me, for adding a small fragment from Mr. Hervey's very judicious, learned, and able reflections, on Lord Bolingbroke's

broke's Letters on the Study and Use of History, p. 40.—*If these heavenly doctrines* Mr. Hervey's letter to Lord B. (says that excellent man, viz. the fundamentals of the Christian), *were received there, they would be more likely (some streams of them at least) to be transfused into all climes, and improve every nation; so that the people of the Lord, the only depositaries of divine philosophy, were settled in this land of general resort (the land of Egypt), with much the same wise and beneficent views, as the ablest professors of learning are placed at our famous universities. And, I beg leave to add, as Socrates was, in my apprehension, placed by the providence of God, in Athens.*

AND that the influence of the Egyptian learning, wisdom, and virtue, extended much farther than their own dominions, appears clearly to me, from the account which Diodorus Siculus has left us of their neighbours, the Ethiopians; who, although comparatively barbarous, and clearly of a later origin, yet in the vanity, almost national over all countries, call themselves the originals of every confining excellence; and, therefore, pronounced the Egyptians to be a colony from them; and that, therefore,

the Egyptian laws are the same with those in Ethiopia, the colony still observing the customs of their ancestors: Also, that they learned, from the Ethiopians, the custom of deifying their kings; their care and costs, in their burials; their common, and sacred characters, &c. — The several colleges of the priests, they say, observe one and the same order and discipline, in both the nations: For, as many as are so consecrated for divine service, are wholly devoted to purity and religion; and, in both countries, are shaven alike, and are cloathed with stoles and attire, and carry a scepter like a ploughshare, such as their kings likewise bear, &c.

Their
claim ill-
grounded.

ON the other hand, the Egyptians affirm themselves to be, in a great measure, progenitors of the Ethiopians; who are mostly descended, they say, from a great number of Egyptian rebels, who revolted from Psammeticus; by the settlement of which colony, the Ethiopians became more civilized, and learned the manners of the Egyptians. Herodot. b. II.

Other
proofs
that the

THERE is, indeed, one argument, which, if admitted, clearly acquits the Egyptian priesthood

priesthood of idolatry, at this time; and that is, that Moses himself was, many years after this period, a member of this society; and that he was so, Josephus assures us, in his first book against Appion: But, be that as it may, I am certain they were not idolators when Joseph presided in Egypt; nor were they such gross idolators, even when the children of Israel came out of Egypt; for leeks and onions were then a favourite food; — although, after, (and I am satisfied, not until long after) they were deified.

BUT the main argument, to prove the Egyptian priests were not now idolators, is (as hath already been observed) Joseph's alliance with them, and their being all circumcised: which, doubtless, was the condition of that alliance; as it was that made by the sons of Jacob, before they would consent to marry their sister Dinah to Shechem, the son of Hamor.

INDEED, there is this exception to that proof, That the sons of Jacob dealt deceitfully on that occasion. But it should be remembered, on the other hand, that, in truth, the most religious Jew could not act otherwise. If they had, they must

have shut out Dinah's male-descendants from the covenant of circumcision ; as Joseph must also shut out his own, if all their males were not circumcised. — And not only so, but they incurred the dreadful penalty of utter excision from the people of God, Gen. chap. xvii. ver. 14. *And the uncircumcised man-child, whose flesh of his fore-skin is not circumcised, that soul shall be cut off from his people ; he hath broken my covenant.*

They
were cir-
cumcised.

AND, to strengthen this reasoning, we learn clearly from Josephus's controversy with Appion, that the Egyptian priests were circumcised ; although we have reason to believe, that the vulgar were not. And the alliance, credit, and authority of Joseph, at that time, sufficiently evince this institution to have been derived from him. And the Egyptians, we know, always continued in any train of institutions, once established among them.

JOSEPH was, by Pharaoh's appointment (as was before observed), married to *Ase-nath daughter of Potiferah, priest, or prince, of On*, (for he was both.) — Now, this *On*, of the Scripture, is agreed to be the Heliopolis of the Heathens ; which the old

old writers are also pretty well agreed was a city inhabited by priests, the most learned of the nation, (Herodotus says, they were esteemed the wisest of the Egyptians, b. II.); where they studied philosophy, astrology, &c.

They and their city, On, famed for learning and piety.

DIODORUS SICULUS's account of this city is very particular, and well worthy of the reader's serious attention, (and the more, because it is very ill translated both into Latin and English): He tells us * it was built by Busiris, the Egyptian king, the eighth descendant from Busiris the first of that name; and that the Egyptians called it *Diospolis the Great* †; but the Grecians, *Thebes* ‡.

THE same historian tells us, that this city was wonderfully adorned with magnificent buildings, elegant temples, and

* Rhodomanus's edition, Hanovæ, A. D. 1604. lib. I.

† Διος πόλιν την μεγάλην; whereas all the translators call it *Heliopolis*.

‡ Now, supposing Joseph to have called this city the *City of Jehovah*, (as his father called Luz, Bethel, *The house of God*); how easily might the city of *Jehovah* be changed into the city of *Jove*, in Greek *Diospolis*?

other

other dedicated things; and that it was, upon the whole, the *most blessed city*, not only of Egypt, but of all others; and then expatiates, at large, upon its extent, magnificence, and strength: A description which, I think, not necessary to be here pursued; and shall only observe two things:

FIRST, that the name is very singular, and seems to imply its being dedicated, in a particular manner, to the Supreme Being.

AND, *Secondly*, that the epithet *the most blessed of all others*, seems to me to imply something more than a flourishing state, and should naturally be understood to imply, its being more favoured by God, and governed by wiser, and better institutions, than any other city. And, whether that advantage, and those institutions should be referred to the wisdom and piety of Joseph, and his alliance with the wisest, richest, and happiest of the Egyptians, the candid and contemplative reader will best judge for himself.

I OWN, I have often been agreeably entertained with all plausible conjectures,
that

that have truth in view ; and am satisfied, that they have often been, if not the means, most certainly the occasions, of important discoveries. And this, I hope, will (once for all) be a sufficient apology for me with the candid reader, when I allow myself in excursions of that kind, which, I hope, will neither be too frequent nor too tedious.

WE are informed, in the twenty-eighth chapter of Genesis, that, when Jacob was going to Padan-aram, and lay all night in his way to it, he erected the stone, which had been his pillow, a pillar, in the place where God appeared unto him, and poured oil upon it ; and declared, that, if he returned again in safety, and supplied by God in food and raiment, that pillar should be *God's house*.

The origin of obelisks from Jacob.

WAS not that occasion, and hint, enough to the piety of Joseph (when God had so signally supported, and endowed him, and interposed in his favour), to employ some part of the power and grandeur, wherewith God had blessed Egypt, by his means (and placed it in his hands), in erecting a memorial of his gratitude, to the honour of his adorable benefactor,

benefactor, after the example of his father?

THAT this pillar of Jacob's gave rise to the Egyptian obelisks, I have already ventured to conjecture. That this great city of Jove had many obelisks in it, consisting each of one stone, Diodorus assures us. That the first obelisk in Egypt was erected by Joseph, in memory of his father's piety and gratitude to God, I have no doubt; and, where could he so naturally erect it, as in the city most eminent for piety, and to which he was so nearly allied by marriage?

AND I am confirmed in this way of thinking, from Pliny's Natural History, lib. XXXVI. c. 8, 9. where he gives us to understand, that the first obelisk was erected in this city; that it was a small one, and erected in consequence of a dream; and that the reason of its being erected was inscribed upon it.

Now this, to me, appeareth a natural account as could be expected from a Heathen, of Jacob's vision in his way to Haran, Gen. xxviii. (now mentioned); where the text informs us, that, as he lay

lay all night, with his head on a pillow of stone, he dreamed; and, behold, a ladder set upon the earth, and the top of it reached to heaven; and, behold, the angels of God ascending, and descending, on it: And, verse 18. *Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon it.*

POSSIBLY, some traditional memorial of something sacred in the origin of obelisks, in this city, might be the reason why Cambyfes, when he burnt the town, seeing the fire approaching the summit of the great obelisk, immediately commanded it to be extinguished. And this he did, in reverence to the obelisk, although he had no reverence for the city; as Pliny informs us in his Natural History. *ib.* But, probably, his command came too late; in as much as Strabo tells us, in the seventeenth book of his Geography, that, in his time, there were several obelisks in Diospolis, some standing and some lying, that were greatly damaged through the madness and prophaneness of Cambyfes, *some by fire, and some by iron.* And, what is yet more remarkable, he tells us, there were avenues leading to the temples in Egypt,

Camby-
fes's care
of the
great obe-
lisk at On.

Egypt, (and, I apprehend, he means this temple particularly) about an acre * wide, and several acres long, adorned, on each side, with sphynxes, about twenty cubits asunder.

Avenues
of obe-
lisks, and
sphynxes,
to the
temple of
Mnevis,

THE chief temple here was that erected to Mnevis, a bull with a bushel on his head; and, if this temple and statue were erected in honour and memory of Joseph (as many learned men are of opinion they were), what would be so natural an introduction to the temple, as a series of sphynxes †?

probably
in honour
of Joseph.

THE sphynx was an imaginary creature, formed to denote, and indicate, a being of great sagacity and penetration, who proposed difficult questions: And

* An acre is not properly a measure of length, without breadth; but is computed, by Quintilian, to be 120 feet, by 240.

† The learned Dr. Pocock's account of the great temple of Thebes (which is Diospolis), in his observations upon Egypt, is the best comment upon what hath here been said and surmised.

There are no less than eight grand entrances to the temple; to three of which there were avenues of sphynxes, of a great length, two of them having sixty statues on each side, according to the manner of building with the Egyptians.
Vol. I. page 92.

what

what questions could be of so difficult solution, as the interpretation of dreams? And when, or where, were such ever solved, with a sagacity equal to that of Joseph? — But, if there be, who differ from me in this judgment, I think, I have a fair right to enquire of them (as I greatly wish to be informed), to whom they imagine this character can better belong?

THE erecting of monuments to the memory of men of great merit, was ever accounted an act of great wisdom and virtue: And would so wise and virtuous a nation as Egypt omit such a proof of both, in themselves, to the most extraordinary man then in the world, and their own most extraordinary benefactor? And, if they erected any, the credit of their wisdom required, that they should erect such as best suited the reputation of their own wisdom, and sagacity. And, could the deepest penetration, and clearest sagacity, ever devise, or point out, any monumental memorial of Joseph, more strictly adapted to his true character, than that of a temple, to which you were led by an avenue of sphynxes; that is, a temple erected to a being, who could solve all the
hard

hard questions all the sphynxes could propose?

Who, probably, was deified by the Egyptians.

AND, when we consider the veneration the Egyptians, very justly, had of Joseph, and the spirit that reigned in the succeeding ages; we cannot rationally conceive how they could do less than deify him, especially as Pharaoh himself pronounced him endowed *with the Spirit of God*; and, it is the general opinion of learned men, that all idolatry arose from the apprehension men had, that the Spirit of God resided in the objects of their worships, sun, moon, &c.

Now, this whole affair, the statue, the temple, the sphynxes, when considered as relating to Joseph, seem to me a fair specimen of Egyptian wisdom, expressed in the true Egyptian language of hieroglyphicks.

JOSEPH was introduced to Pharaoh by hard questions, which he solved. Might not this be expressed, in the language of hieroglyphicks, that he was introduced to Pharaoh by a sphynx, which he had conquered? And, could there be a nobler Egyptian memorial of that transaction, when

when he was deified, than an avenue of sphynxes leading to his temple ?

WHOEVER examines Eusebius's authorities, by which he proves that astronomy, geometry, &c. were introduced into Egypt by Abraham ; will find no great difficulty to believe, that Joseph, a great-grandson of his, and a favourite of his father, was not uninstructed in those branches of learning ; being seventeen years old before he went into Egypt : An age, before which, it is well known, many men, of less extraordinary endowments than Joseph, have made great progress in mathematicks, and other branches of knowledge.

FROM Joseph's being a favourite with his father, I think, we may fairly conclude, that he was kept more at home with him, than his brethren, (and, I think, the text favours that opinion) ; and wise and good parents, always (generally, at least) use those occasions, as seasons of improvement to their children. — Add to all this, and infinitely above all, that Joseph was signally endowed, and inspired, by the Spirit of God.

The true
fountain
of the E-
gyptian
wisdom.

HERE, then, is a plain, open, and clear fountain, from whence the Egyptians drew all their superior learning, and wisdom; not according to the fabled accounts, which Herodotus, Diodorus *, &c. vend, from their legendary and most lying priests; but, from the purest fountains of truth the world was ever blessed with. — Thus, we learn from the book of Genesis, that, when Joseph had expounded Pharaoh's dreams to him, Pharaoh said to his servants, *Can we find such a one as this is, a man in whom the Spirit of God is? And Pharaoh said unto Joseph, For as much as God hath shewed thee all this, there is none so discreet and wise as thou art: Thou shalt be over my house; and, according unto thy word, shall all my people be ruled: only in the throne will I be greater than thou.* — And David informs us, that the king (of Egypt) made him (Joseph) *Lord also of his house, and ruler of all his substance; that he might inform his princes, after his will, and teach his senators wisdom.* Psal. cv. ver. 22.

* Strabo, lib. xvii. p. 806. Causabon, Paris, 1620. Herodotus, lib. ii. c. 3. London, 1679. Diodor. lib. v. p. 328. Hanovix, 1604.

FROM

FROM hence we learn, that the Egyptian wisdom came originally, as all other true wisdom hath ever done; from the Spirit of God, and *Father of lights*; and that Joseph was the greatest benefactor to that nation, that ever any man was to any nation. And we know that there is, at this day, a select number of families in Egypt, who call themselves descendants from Abraham, and are in high esteem there; and give themselves up, intirely, to the study of musick, medicine, and astronomy; and never intermix with any other Egyptians, or marry out of their own families*. And, this must be owned a natural and effectual means, of preserving the memory of Joseph pure and recent, amongst them, to this day. Besides, that his great and signal benefactions naturally tended to do so; which, however, ended not here.

* See the *Nouveau voyage de Grece, d' Egypte, et de Palestine*, published at the Hague 1724, by C. D. S. M. pages 106, 107.

C H A P. X.

A farther Account of Joseph's Canal, and Character.

ANOTHER very great benefaction of Joseph's, to the Egyptians, was (as I have before observed) the canal, cut from the Nile to the Lake Mœris; which well deserves to have a fuller account given of it: And the reader will, I hope, indulge me in giving it.

Dr. Poc-
cock's de-
scription
of it.

THIS canal, Dr. Pocock tells us, “ is
“ about one hundred yards broad, and
“ not less than forty, or fifty, miles long,
“ and seems to have been, originally,
“ twenty feet deep; of which, it is said,
“ that the water ran by it, into the lake,
“ for six months; and, back again, into
“ the Nile, for six more :” (an amazing
contrivance, and of infinite consequence).
He also informs us, “ That it was cut
“ through cliffs, no less than forty feet
“ high,

“ high, on the east-side ; and, on the
 “ west, about thirty : And that, on the
 “ east-side, the black earth” (by which
 we must understand the mud left there
 by the Nile) “ is about six or seven feet
 “ deep ; and, on the west, it is from
 “ eight to twenty feet deep, in different
 “ places.” So that, it is probable, the
 canal did sometimes overflow on that side ;
 and, by having continued to water the
 land for a considerable time, the ground
 may have been raised by it more on this
 side, than on the east.

FROM all which it appeareth, that this A work of
 was a work of the greatest wisdom, and publick
 publick utility, and prodigious power, utility to
 that can well be imagined. the peo-
 ple,

IT was of royal utility, as well as pu- and to the
 blick. Nor is this all : — For, Herodo- prince.
 tus tells us, lib. II. that waters flow into
 the Lake Mœris for six months of the
 year, and return to the river the other
 six ; and that, during the six months of
 the river’s retreat, the fish yield a talent
 of silver, every day, to the king’s treasury,
 and, the rest of the time, twenty minas
 only.

The Delta
anciently
a marsh;

how re-
claimed.

ALL authors agree, that the part of Egypt, called *Delta*, was anciently a marsh: And, if I remember rightly, in some account of Egypt, there is mention made of a tradition, from some Arabian historians, reporting that, when Joseph was old, a cabal of courtiers joined against him, who represented to Pharaoh (probably some successor of Joseph's patron), that his first minister, being now grown old, and infirm, should be relieved from his toils and cares; insinuating, that the powers of his mind were now impaired, as well as those of his body. Upon which Joseph, to defeat their purpose, took no pains to confute them, but immediately set about cutting several canals through the Delta, then wet and marshy; which he perfected with so much skill, and dispatch, as plainly shewed the powers of his mind not then impaired.

HERE tradition is added to reason, and the nature of the thing; to shew, that Joseph drained Egypt.

Joseph's
canal a
work of
extensive
wisdom.

IT is also agreed, that the part of the country, to the west of the Nile, verging to the mountains of Lybia, was poor and barren; And it appears from Dr. Pocock's account,

account, that it was rocky also. How then can we imagine any work of greater wisdom, than, by the same canal, to withhold the water from the marsh, by which means, it might, more easily, be made dry, solid, and rich ground; and to convey it through a barren country, by which means that also was enriched; and to contrive, that the over-flowing (if there should be any) should be greater on the poorer, and more sandy ground?

Now, this was a work too great, to be ascribed to a little, petty, visier of an Egyptian Barbarian sultan; and, therefore, they have none of them dared to usurp any claim to it, as they have done to Joseph's well; and, I am satisfied, they do that upon no foundation of truth. — Let me add, upon this head, Dr. Perry's account of this canal. — Speaking of Fiume, supposed to be built upon the ruins of the ancient Arfinoe, he hath these words: —

“ 'Tis situated in a country that abounds
 “ with villages; is very fertile, and well
 “ peopled. The country, though remote from the Nile, owes its fertility
 “ to the Nile-water, which is brought
 “ thither by Joseph's canal. This takes
 “ its rise from the Nile, a great way
 P 4 “ above

“ above Benefues, and runs across the
 “ country to the Lake Mœris, into which
 “ it disembogues itself; and, in its pas-
 “ sages, dispenses its bounty, and kind
 “ influence, to the adjacent lands.”

More ad-
 vantages
 from it.

I HAVE only two things to add upon this head. First, that as this part of Egypt was mostly a dead flat, the cutting of this canal supplied materials for raising mounds, on which to erect villages and towns, above the reach of the river, when it overflowed; which is well known to be the case in many other parts of Egypt, as well as this. — And, Secondly, That as Egypt equally suffered from the too great, or too little overflow of the Nile, this canal, emptying itself into the Lake Mœris, was equally fitted to prevent its excesses, and supply its defects: The first, by anticipating, diverting, and drawing off, the superfluous waters of the Nile, before they overflowed the lower grounds to too great a degree; and the next, by laying them up, as in a store-house, from whence they might, at pleasure, be re-conveyed, by various ways, to enrich the land.

As

As the Egyptians ascribe every thing, that is great and excellent, to the Patriarch Joseph ; I think, we may, in some measure, indulge ourselves upon their credit, after their example ; and ascribe another canal to his invention : the canal that reaches from Rodda to Old Cairo. The canal is from Rodda to Cairo ascribed to Joseph. It is a work of great expence, being lined with free-stone, and dug, as travellers tell us, from the most remote antiquity ; and carries the waters of the Nile to Grand Cairo. And, as this stone is of the same nature with that through which the well was hollowed, and the *work of most remote antiquity*, what can be less improbable, than that the canal was lined with the stones, hewed out of the rock, to make the well ? Could wisdom apply them better ?

THE breadth of this canal is two hundred ordinary paces, and its length a quarter of a French league. Although the magnificence is far short of Joseph's other great works, yet its great usefulness, and great antiquity (most remote), sameness of the stone, and contiguity to the well, strongly characterize it to be his.

THIS

THIS canal, I apprehend, is the same with that, of which Vansleb speaketh in the following words. — “ There is a “ channel cut through this city (Cairo), “ from the west to the north-east, called “ the *Calitz of Cairo* : It is very ancient. “ An Arabian historian” (whose name he mentions) “ saith, that one of the Pharaohs” (whom he also mentions); and, as he believes, “ the king who took the “ wife of Abraham, when he was in “ Egypt, caused it first to be cut.” In this, assigning to it a much greater antiquity than we claim.

Another,
called
*Babr Ju-
seph.*

THE same author mentions a canal, cut from the river, and passing through this city, from east to west; they name it *Babr Joseph*, or the river of Joseph; for, they believe that Joseph, Jacob’s son, caused it to be made. It is called also *Calitz il Menhi*, or the Channel of Menhi. This channel is remarkable; because it keeps fresh water, all the year, which proceeds from several fountains there. — Mr. Vansleb adds, *I have not seen a province in Egypt, that is so much cut into Channels, as this (Fiume). They all proceed from Joseph’s river, and they are made to water the fields with more ease; and because this*
great

great number of ditches would hinder men from travelling up and down, were it not for the bridges, here be more than in any other part of Egypt. They are all made with burnt bricks, and very strong. The tradition saith, that they were builded in the days of the Pharaohs; and, it is the opinion of the Coptics, that these kings employed the Israelites in making bricks for these bridges: which is very probable; for it is certain, that almost an infinite number of men were needful, to make such a prodigious quantity of bricks.

Many
brick
bridges
over it,
thought
the work
of the
Israelites.

WE are told, in the learned Travels of Egmont and Heyman, that, at Cairo, the name of Joseph is alluded to, in the same manner, as that of Constantine, at Constantinople; that is, every grand edifice of remote antiquity there, is said to have been built by Joseph, as, at Constantinople, by Constantine.

I own it is, and I desire no more, but that Joseph should be deemed as justly possessed of the fame of all the great and useful things, denominated from him in Egypt, as Constantine is, of the great things done by him at Constantinople.

C H A P.

CHAP. XI.

Of Inspiration by Dreams.

TO what hath been said of the Patriarch Joseph, from the foundations of Scripture, tradition, and the reason and nature of things; it will not, I hope, be amiss, to add the authority of a Heathen author.

JUSTIN, the abridger of Trogus, who
Justin's
account of
Joseph. had ransacked all the stores of Greek literature, hath left us this account of Joseph.

“ HE was the youngest of Israel’s ten
“ sons, whose brethren, dreading the
“ superiority of his genius, intercepted,
“ and sold him clandestinely to foreign
“ merchants, by whom he was carried
“ into Egypt; where, when he was tho-
“ roughly informed in magic arts, from
“ the sagacity of his genius, he soon be-
“ came

“ came very dear to the king ; for he was
 “ most sagacious of prodigies, and was
 “ the first that formed the science of
 “ dreams ; in so much, that nothing,
 “ either of divine or human laws, seemed
 “ unknown to him. He foresaw the
 “ barrenness of the fields, many years
 “ previous to the event ; and all Egypt
 “ had perished by famine, had not the
 “ king, by his monition, commanded the
 “ fruits to be preserved for many years ;
 “ and, so great was the experience had
 “ of his sagacity, that his answers were
 “ not deemed those of a man, but of
 “ God *.”

THIS is a testimony of fact : How far
 tradition and philosophy concur with it,
 let us now enquire.

THAT the wisest men of the Heathen The judg-
ment of
the wisest
Heathens
in relation
to dreams. world believed, that God sometimes di-
 rected good men by dreams, is clear from
 what Socrates says of himself, in his apo-
 logy ; for, what he tells us, in one place,
 was done by the direction of his Dæmon,

* This quotation seems to me a noble confirmation of
 Josephus's assertion (in his treatise against Appion), that
 the nation of the Jews was not unknown to the best
 Greek historians.

he

he tells us, in another, *was enjoined him, by God, to do. Enjoined by prophecies, by dreams, and by every other manner by which the divine decrees command men.*

Joseph
recom-
mended
to God
by the pu-
rity of his
mind.

THAT purity of mind recommendeth us to God, is out of all doubt; nay, more, we have the fullest proof, from the mouth of the Son of God himself, that it recommendeth us, in the highest degree: *Blessed are the pure in heart, for they shall see God.* Transcendently blest are they, for they shall be admitted to the Beatifick Vision. And, indeed, from the Scripture-account of the purity of Joseph's mind, and manners, he may reasonably be deemed a proper subject of divine inspiration: And we may apply what Maximus Tyrius saith of Socrates, with very little variation, and, perhaps, more propriety, to Joseph. — His words are these: — *Do you wonder that a God was present with Socrates, friendly, and prophetick of futurity; an inmate of his mind: A man, pure in his body, good in his soul, exact in the course of his life, masterly in thinking, musical in speaking, pious towards God, and holy towards men.*

AND

AND I should be glad to learn from ^{What can} the wisest of mankind, what can be con- ^{be concei-}
ceived more rational than to contemplate ^{ved more}
that Spirit, holy, infinite, and omnipo- ^{rational?}
tent, *in whom we live, and move, and have*
our being, beaming upon the upright
minds of men and angels; enlightening
to the most exalted and excellent ends,
and inspiring with the purest, and noblest
purposes!

How truly sublime, philosophical, and ^{St. Paul's}
refined, is St. Paul, in his way of think- ^{judgment}
ing on this head; when he calleth the ^{on this}
bodies of the righteous, *the temples of the* ^{point,}
Holy Ghost; and deduceth, from thence,
the noblest obligations to purity, and piety,
not necessary to be here inserted? — And ^{truly phi-}
I beg leave to add, that even, if we sup- ^{losophi-}
pose (with Homer) that monitory and ^{cal,}
predictive dreams are sent from heaven;
and suppose, as Christians commonly do,
that they are conveyed by the ministra-
tion of angels; I cannot, for my life,
think it less reasonable, or less philoso-
phical, to suppose a commerce between
intellectual beings, bodied and unbodied,
than between the several parts of the ce- ^{analogous}
lestial system; the luminous and the dark, ^{to the sy-}
sun, stars, and planets: All which, how- ^{stem of the}
^{ever} ^{universe.}

ever different in their nature, and severed, perhaps, by interveening worlds, are (as far as we can collect) governed by one law; all aiding, and attracting, one another in their courses; at least, moving to, and conspiring to the attainment of the same ends: and what can be conceived more congenial, than two pure, pious, and virtuous minds; one angelic, and unbodied, and the other human, both pursuing the same ends, the glory of God, and the good of their fellow creatures; and both guided and influenced by light from heaven!

Of inspirations in sleep. See Ælian's Var. Hist. in the note, and Job, c. 33. THAT the mind is best fitted to receive influence and information, from the Spirit of God, when it is in its most calm and quiet state, undisturbed by sensations, or impressions of bodily objects of any kind, no way misbecometh the best philosophy to believe*.—Doth it not clearly follow then, that inspirations are more worthy of the divine wisdom, when they are sent in sleep, to guard man from his own folly, and guide him to good; to

* Ælian tells us, in the third book of his *Various History*, c. 1. that this was the doctrine of the *Peripateticks*; and his commentators mention the opinions of many considerable men, to the same purpose.

good,

good, perhaps, not rightly discerned, or attended to, in the hurry and disturbance of objects all around us? — If they were sent to us waking, we should, probably, either not attend to them, or take them for whims; or, which is yet worse, mistake them for the suggestions, or dictates, of our own wisdom; and so would they serve but to swell our vanity, and leave God out of the question. And this, I think, is most clearly and beautifully expressed, and explained, in the book of Job, chap. xxxiii. verses 14, 15, 16, and 17.

VER. 14. *For God speaketh once, yea twice, yet man perceiveth it not.*

VER. 15. *In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed.*

VER. 16. *Then he openeth the ears of men, and sealeth their instruction.*

VER. 17. *That he may withdraw man from his purpose, and hide pride from man.*

O God! of thine infinite goodness and mercy, with-hold all them, that fear and honour thee, from every purpose not agreeable to thy holy will: And, above all, hide pride from me, from mankind!



CHAP.

C H A P. XII.

*An Answer to the Charge brought
against the Patriarch Joseph,
for enslaving the Egyptians.*

I BEG leave to introduce what I have to say, on this head, by assuring the reader, that I am as true and cordial a friend to truly religious, and civil liberty, as any man alive can be. And I shall use no farther apology, for publishing my thoughts on the point before us, with the utmost freedom.

AND, in order to proceed with more clearness, I must take things from the beginning.

THAT the regal was the most ancient The regal
form of civil government, cannot, I think, ^{power} succeeded
be denied; and that, in the original of ^{the pater-}
this government, the will of the prince ^{nal.}

Q 2

was

was the only law, must, I think, be also admitted ; agreeably to what Justin says, in the introduction of his history.

See Justin,
in the in-
troduction
to his his-
tory.

In the beginning of things, and nations, the power was in the hands of kings ; who were raised to that height of majesty, not by popular ambition, but by a moderation, tried, and well known, among good men. The people were restrained by no laws ; the will of the prince held the place of laws.

AND this is very easily, and naturally accounted for : the regal authority succeeded the paternal, and was, at first, the same. — In this condition, what duties could become a good king, but such as would become a good parent ?

Pharaoh
probably
dealt with
the Egyp-
tians as
a good
parent
should.

SUPPOSE, then, a good parent to be so unfortunate, as to have a race of unruly, and evil children ; would it not be his wisdom, to adjust his conduct to their several infirmities, and irregularities ; so as to cheque, and recover them, into the bounds of reason, and virtue ? If he found them luxurious, his prudence would be to restrain, and cool, their appetites ; and not to add fuel to the fire, but carefully to

to with-hold it from them. — If he found they were rebellious, he should take all just and proper measures to lessen their power, and remove from them (as far as he could) all occasions, and temptations, of exerting it unduly for the future.

Now, suppose this was the condition of the king of Egypt, when Joseph was made his first minister; then, I believe, all the measures he took with the people, during his administration, will be found wise, and well-judged, in order to preserve them within the bounds of virtue, temperance, and fidelity to their sovereign.

IT is well known, that the lives of men, immediately after the flood, were about four or five hundred years. Ham, we know, settled in Egypt, and his posterity reigned there: His grandson, Misiraim (the Osiris of the Greeks), is allowed to have been their first king; and his son, Orus, the next. It was now (as appears clearly from the genealogy in the book of Genesis) five hundred and twenty-two years after the flood. Suppose, then, Ham and his family (which must have been very numerous in five hundred and

Q₃

twenty-

twenty-two years) to have been now settled in Egypt about four hundred years; that kingdom must be presumed to be very tolerably peopled, and cultivated, by this time; as, indeed, the whole world was. Typhon is said to have rebelled against Orus, the great-grandson of Ham, and deposed him; but he was restored to his kingdom, by his uncle Lehabim (the Lybian Hercules of the Greeks). I vouch this, not on my own credit, but that of the ablest chronologers I have had the fortune to meet with*.

Joseph
when sent
into E-
gypt.

It is the general opinion of learned men, that Joseph was sold into Egypt in his (Orus's) time; which opinion I take not upon me to support, or controul.

SUPPOSING it then to be true (as I am satisfied it is, for he could not be sold there later), then Joseph came into that country not long after the rebellion was quieted. The seven years of plenty succeeded soon after; against which time he had provided granaries, all over the kingdom, wherein to lay up the king's portion,

* N. B. Sir Isaac Newton's Chronology of Egypt does not begin so high.

which

which we find was the fifth part *, and amounted to an immense quantity : but, during this whole time, we cannot learn that the people laid up one grain for their own use. For, whereas they also might have laid up great quantities for sale, during those years of prodigious plenty ; yet we find, that they quickly cried out to Joseph for bread, and gradually exchanged their money, their cattle, their lands, their liberty, for corn. From whence, I apprehend, it appeareth highly probable, that they passed the preceding years of plenty, in excess of riot and luxury ; which must arise either from a contempt (probably prophane) of Joseph's predictions, or inveterate habits of riot ; or both.

THE patient reader will, I hope, indulge me, on this occasion, in a conjecture not altogether unfounded. The conjecture is this, that the Egyptians allowed themselves in excesses of drinking at this time.

HERODOTUS tells us, that they had no wines in Egypt, (nor have they any yet, Malt liquor invented in Egypt.)

* Genesis, chapter xli. and verse 34.

except in Fiume); but their wine was made of barley.

A custom
in Egypt
tempting
to drink.

He also mentions a custom that prevailed among them over their cups, which strongly tempted them to excess on those occasions. The custom was this:

AT their principal feasts, when they began to taste the wine, after supper, a person, appointed to that end, carried about, in a coffin, the image of a dead man, carved in wood, and representing the original in colour and shape. These images, which are always of one, and sometimes of two cubits, in length, are carried round all the company, and these words pronounced to every one distinctly: "Look upon this: Then drink, and rejoice; for thou shalt be as this is." And Diodorus Siculus tells us, that Osiris invented a way of making liquor of barley, little inferior, either in strength or flavour, to wine itself. Now, it is well known, that abundance is too often a temptation to excess; and, surely, people, who love to indulge in such excess, never could have so favourable an opportunity of indulging, as when corn was produced in so amazing a plenty, as it now was in Egypt.

AND,

AND, that they were wont so to in-
 dulse, during the overflowing of the ri-
 ver, at which time they were freed from
 the business of the field, Diodorus Sicu-
 lus assures us also, in his first book ; tell-
 ing us, that the common people, in that
 season, indulged themselves in idleness,
 feasting every day, and giving themselves
 up to all sorts of sports and pleasures.

How
 should a
 wife mi-
 nister treat
 a luxuri-
 ous peo-
 ple?

Now, supposing this the case, in those
 years of plenty, how should a wise mini-
 ster conduct himself towards them on this
 occasion? Should he not deal out a
 maintainance to them, with a very spa-
 ring hand? Should he not make it very
 dear to them, in order to make it precious
 in their sight, and to teach them the true
 value of it?

WOULD not seven years, spent in this
 manner, naturally win them over to a ha-
 bit of frugality and temperance? Is it
 not reasonable to believe, that they would,
 by this time, be taught to revere the
 wisdom of Joseph ; and the goodness of
 that God, who inspired him to foresee
 the calamities coming upon them, and
 provide for them? Was not this well
 fitted, to lay a foundation of true piety,
 and

and virtue, in their hearts; and prepare them to give a proper attention to the monitions and instructions of the priesthood, with whom Joseph had now been allied for some years?

Object. to Joseph, BUT here it may be objected, that Joseph is said to have gathered all the food of the seven years, and laid it up in the cities; and, therefore, the people could lay up none.

answered. I ANSWER, that, by *all*, in this place, can only be meant all the king's portion; for, otherwise, the people would have had more reason to cry out to Joseph for bread, in the years of plenty, than afterwards; which, we do not find they did.

BESIDES, it is remarkable, that, when Joseph adviseth Pharaoh to gather up a fifth, he calls that fifth *all*; that is, all Pharaoh's part; not all the people's. This is plain from the text, verse 35. *And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.* That is, he adviseth Pharaoh to treasure up all of his own property, under his own keeping.

BUT,

BUT, why did he divest the people of their property? ^{Another objection,}

Is not this question already answered? ^{answered.}
He bought it, fairly, for the king; and then, it was his; not theirs. Besides, they were just recovered from a great abuse of that property; should he not then take care how they were trusted with it again? Moreover, it is well known, that power followeth property, and they were just recovered from abusing that power, by rebellion. In one word, they were now in the condition of children, whom the providence of God hath placed under the absolute power of their parents; and, if Pharaoh; and his first minister, dealt with them, on this occasion, as a good parent should deal with his children, under the same circumstances; surely, they could not complain; nor ought we to complain for them.

SUPPOSE Pharaoh had summoned them together, upon this occasion, and spoke to them in the following manner.

My children, when it pleased God to ^{Suppose} bless you with great plenty, you abused ^{this speech} it to luxury, and profusion; and forgot ^{made by} ^{Pharaoh.} the

the hand that gave it. You now have got a habit of frugality and temperance, for some years past; and it will be your happiness to continue in it. You now see, that God, who gave you the Nile for a blessing, can with-hold it from you at will; or, if he pleaseth, turn it into a curse. Therefore, fear God, and attend to the instructions of those men, whom I have preserved in the day of dearth, to teach you to do so. You have rebelled against me, by an abuse of the power intrusted in your hands; and, you know, you have felt the evil consequences of that rebellion. I must now take care, for your sakes as well as my own, to restrain that power, by removing you from those connections, which tempted you to confederate against me; and placing you all in different parts of my kingdom. But I have not forgot that you are still my children; and, therefore, I will be as kind to you as any of my predecessors, or your forefathers, were. — I will bestow lands upon you, with seed to sow them, (which, perhaps, was, at this time, of more value than the fee simple of the land) to be held, and enjoyed, upon the same terms as you held your former estates, before you either forfeited or sold them; that is, paying

paying me a fifth part of the annual produce; which, considering the fertility of the soil, and the facility of culture, you cannot but know to be a kind condition.

HAD Pharaoh, at that time, delivered himself thus to his people, can we imagine there could be any one man found amongst them, who could be hardy, and ungrateful enough, to remonstrate against his goodness.

To confirm the reader in the justness of my reasoning upon this head, I must desire him to remember, that the Egyptians have had, from some of the most ancient authors (particularly Diodorus), the character of effeminate, voluptuous, luxurious, inconstant, insolent, apt to tumult, and rebel, upon the least provocation; and that the most judicious, and observing, of modern travellers, agree with them; and assign it as a reason, why parents, in Egypt, keep their children in great awe, and at a great distance, because they cannot bear kind treatment, but grow intolerably insolent upon indulgence? And their civil governors find themselves obliged to treat them in the same manner, for the same reason.

THE

Their first
kings ac-
counted
gods.

THE reader should also remember, that the Pharaohs were the first rulers who reigned in Egypt; and that, by the accounts of the Egyptians themselves, their first rulers were gods; and, in memory of their goodness, Osiris and Orus were deified, and Typhon, the rebel, abhorred.

Suppose
the people
now trans-
planted.

SUPPOSE, then, the people now commanded to their new habitations; it must take a great deal of time, and employ a great deal of thought, to remove, and settle them there to the best advantage. And, as it should always be the care of wise rulers, to find proper employment for busy and inconstant spirits, such as the Egyptians had; and, as that care is the best security against faction, and cabal, what can we imagine wiser, or better judged, than the project of Joseph's great canal, which would employ the people: not in such fantastick and pompous follies, as the pyramids, meaning nothing, or worse than nothing, vanity; but in such useful industry, as would adorn, and enrich the country. — And that not for a few years only, but for many generations. — For, the consequence of that improvement of the ground naturally would

Joseph's
canal a
happy
employ-
ment for
the peo-
ple.

be,

be, and actually was, the building of houses, villages, and cities; which must, and did render this region, the best cultivated, and best peopled, of any part of the kingdom: And it is so to this day.

THIS will not be denied, to be a scheme excellently well contrived, for the advantage of the common people; and, as for those of a higher rank, and more liberal nature, they had the schools of the priests now established throughout the kingdom, and now in the highest credit, from Joseph's alliance; wherein to study their duty to God, and cultivate the arts and sciences to the greatest advantage. ^{The schools of the priests a happy scene for study.}

HAPPY union of religion, industry, and knowledge! — This, I own, hath entitled the Patriarch Joseph to my highest veneration: And should, in my humble opinion, render him the glory, and envy, of all great ministers; at least, all such as ever came within the narrow circle of my reading, and observation.

THE reader hath now my cool, and clear judgment, upon the point before us: If I am in error, I shall be truly thankful for being better informed.

It

The Egyptians taught geometry by Abraham. IT appeareth plainly from Eusebius's Evangelick Preparation, that Abraham imported arts and sciences into Egypt, especially geometry, which the overflowing of the Nile (by which common boundaries were defaced) made more particularly necessary in that region.

This science now necessary. THIS science became now necessary, in a more especial manner, by Joseph's transplanting the people from one part of the kingdom to another, in order (as I before observed) to break their factious connections; and such removals are, generally, the constant, and wise consequence, of a rebellion; and, therefore, no ill proof that there had been a rebellion in Egypt about this time; also, that it was now effectually subdued, and quelled: And, in this case, justice required that a due proportion should be carefully attended to; for, as all the land was not of equal value, there was a necessity that the quantities should be adjusted, to the goodness, or barrenness thereof; which shews the folly of that report made to Herodotus, that Sesostris divided all Egypt into square, equal parts; in as much as this division left no room for justice, no room for rewarding merit, or punishing demerit: Which, I apprehend, could

Sesostris
his foolish
division of
Egypt.

could not be the case of the present survey; and, therefore, this could not be done without great skill, and an exact and critical measurement, and adjustment; which was more needed now, than at any other time.

THE Grecians tell us, that this science was introduced into Egypt by Mercurius Trismegistus, an epithet which is plainly of Greek original, and clearly denotes (as I observed before) a Mercury of the greatest abilities.

WHAT the original Egyptian words were, which the Greeks interpret thus, I know not; but, certainly, their denotation of *Thrice the greatest*, suits far better with the character of Joseph, than any other name of antiquity.

The Egyptian
Hermes,
probably
Joseph.

THIS is out of all doubt; in as much as he may very properly be called a messenger *sent* * from God, upon the most important errand, on which this messenger of Jove was ever employed.

* I think it not improper to be observed here, that Joseph speaks of himself to his brethren in this character, Gen. c. xlv. ver. 5.

For God did send me before you to preserve life.

*A short Review of the preceding
Dissertations.*

HAVING, in the first and second volumes of this work, clearly shewn that five revelations were made to Adam, in Paradise, and were necessary to be made; defended the Scripture-doctrine of the fall, and of sacrifices; the history of the deluge, and subsequent dispersion of mankind; the destruction of Sodom, the command to Abraham to sacrifice his son, &c. without confining myself strictly to the natural series of things: — I now proceed, in this work, to consider a sixth revelation made to Adam in Paradise; namely, the Institution of the Sabbath. — And the observance of this I have shewn to be absolutely necessary, both with regard to the health and duration of the human body, and the powers of the mind.

FIRST, with regard to the body, in as much as the powers, and organs of it, being

ing of very limited strength, and capable of being impaired by labour; a cessation of labour, at certain intervals, was absolutely necessary to the human health; and, as the rest of one hour, after six of labour, was found necessary to the preservation of health and strength to the human frame, so a cessation of labour for one day, after six, may reasonably be presumed to be in the same analogy, with regard to the duration and health of the body; that nothing was more obvious from the vicissitudes of the seasons, and of night and day, than that God had appointed such intervals of rest, for the relief of the labouring world. And as vicissitudes of labours naturally attend the successions of the seasons, different changes of labour naturally inferred a variety of relief under them; in as much as the same muscles and organs are not equally employed in all labours, and, consequently, imply some degree of rest to the body under them.

SECONDLY, with regard to the mind.

THE mind, we know, whilst it inhabits the body, must employ the fibres of the brain in thinking; and the fibres of the brain, we know, are bodily organs,

and, therefore, as naturally require rest as those of the muscles.

BUT this rest of the Sabbath is only a ceasing from bodily labour, in order that men should be employed in mental exercise, necessary to the health of the mind; in pursuits of infinite importance, the erudition of men, in all the duties they owe to God and one another, without which the world would be many ways miserable, and men would quickly degenerate into brutes, and, in the ordinary course of life, become insensible to all the calamities of their fellow creatures; in as much, as all the distresses of men, in society, are usually relieved in the time of worshipping God, on that day: And, therefore, the prophaners of the Sabbath are enemies to the health and strength of their fellow creatures, to the erudition of mankind, and to the humanity of relieving them under their calamities; at the same time, are abusers of the great benignity of God to the whole world, in this institution: And it appears, that the Heathens themselves were sensible of the goodness of God to mankind, in appointing certain intervals of rest from labour, for their relief.

IN

IN this dissertation, notice is taken of the infidel cavil against the Scripture-history of the fall, urging that, if man be corrupt, he is but as God made him?

To which it is answered, that God made man upright, but they themselves *found out many inventions*. And the possibility of the fall is illustrated by the abuse of an able artist's works, which bear a faint resemblance to it.

IN the next dissertation, the blessings derived to the world through Abraham are amply set forth, and illustrated by many proofs of God's favour to him, on account of his piety and virtue: — By the great power and importance of his example to the world: — By the education of a very numerous family in true religion and virtue: — By the light of science, diffused by him through a great part of the world; for which ends God appointed him a kind of missionary to Chaldea, Mesopotamia, and Egypt. — But still more remarkably by the invention of letters, communicated by God to him; — and, certainly, the wisdom of God is greatly eminent in this communication.

FIRST, For the preservation of the memory of great events. For as much as the lives of men being now considerably shortened, the memory of great events could not now be so faithfully preserved for any great length of time, without the advantage of letters.

AND, *secondly*, Because the laws of God, and consequent duties to him and the world (which are of the last importance), could not be so surely and purely communicated to succeeding ages : And it is well known they were so communicated to the world through Abraham. And the knowledge, and established opinion, that they were communicated to the world by a man of known integrity, must have great weight towards rendering them truly useful.

IN the third dissertation, the blessings to Abraham are shown to have been derived from him to Isaac. — A remarkable command to him from God, that he should not leave Canaan in a famine, is here taken notice of, and the command justified by the event, which clearly shews it not of human devising.

ISAAC'S

ISAAC's piety and faith are here strongly shown, in his ready obedience to the divine command — to Abraham, to offer him up as a sacrifice; an obedience paid by him, in the vigour of his own youth and strength, and in the decline of both in his father, at this time.

INFIDEL objections to the account of God's interposing in the affairs of men, controlled in many instances, from the judgment of Socrates on several occasions, and the strong and clear reasonings of Maximus Tyrius; and those reasonings farther confirmed by the true state of this world, set forth in the Scriptures.

AFTER this is added a digression, to shew that Socrates was, probably, a prophet to the Gentile world, and that divine inspiration was not confined to the people of the Jews, as in the instance of Balaam; and the effects of Jewish inspirations happily communicated to other countries; and, although this point is strongly objected to by some Christians, who, to me, seem too rigid; I think it not ill justified by our Saviour's declaration, on occasion of a Heathen centurion's applying to him, in behalf of his servant

sick of the palsy. — *When Jesus heard him, he said unto those that followed him, — Verily, I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.* — Socrates's character in this digression strongly combated by Mr. Cowper, whose opinion (with very humble submission to so great a genius) I hope, I have fully confuted.

IN the fourth chapter, there is an account given of the blessings of Isaac, derived to Jacob; and his piety shown, by taking away the idols of his family, to their great loss. — Here also is shown the reason of his name being changed from *Jacob* to *Israel*; his character illustrated, and fully cleared. — His mother, Rebecca, also justified in her deception of Isaac; and her son likewise, in his obedience to her, by shewing that it is the duty of all friends to deceive those they most love and honour, where deception is used to prevent great iniquity and evil.

THE text of Malachi, where God says *I loved Jacob, and hated Esau*, cleared and

and justified, from the true characters of the two brethren.

ISAAC confirms the blessings to Jacob, which seems clearly to infer that he was convinced of his error, in endeavouring to convey the blessing to Esau.

NEXT follows, a short account of the great principles by which God governeth the world, in the ordinary course, reason, passion, and instinct; in which, the superior happiness of man is shown.

THAT God Almighty hath provided, in a most extraordinary manner, for the human happiness, is evident from hence; that all the powers of reason, appetite, passion, and instinct, are admirably adapted to promote it, and all united in him. The passions, indeed, are as often found to obstruct it; but that can only be where they are not rightly directed; wherever they are so directed, they are evidently calculated to promote, increase, and continue it; as in the cases of marriage, offspring, &c.; and, to all these, the blessings of revelation are superadded.

MOREOVER,

MOREOVER, in this dissertation, man's dominion over the brutes, and his destruction of them, for his several occasions, is clearly shewn to be for their mutual advantage. — Here, also, man's being influenced by the grace of God, is shewn to be as reasonable as the endowment of brutes with instinct. — A remarkable quotation from Marcus Antoninus, shewing that he thought divine inspirations as natural to men as breathing. — Agreeably to what St. Paul saith of the Deity, that, *in him, we live, and move, and have our being.*

IN the sixth chapter, Joseph's character is illustrated at large, and cleared from all objections ; and Jacob shewn to be blessed in him beyond all his progenitors.

THE revelation of the meaning of Pharaoh's dreams, to him, is of infinite consequence to the world, which was saved by him from total ruin by famine ; as Noah was saved in the ark, to restore the race of mankind destroyed by the deluge. — Very remarkable monuments of his ministry seen, at this day, throughout Egypt (not enough attended to by modern travellers), with various proofs of
their

their being justly ascribed to him. — His granaries, Well, Hall, Canal; and likewise his Gaol, reported by all travellers to be a gaol of dreadful captivity at this day; agreeably to what David saith of it in the hundred and fiftth psalm, where, speaking of Joseph, he saith, *whose feet they hurt in the stocks, the iron entered into his soul.*

WHOEVER hath curiosity enough to examine the accounts of this gaol, given by travellers, will possibly feel as much conviction of the truth of the Mosaic history of Joseph, from this incidental circumstance of the relation, as almost any thing else he can meet with; in as much as, it is a circumstance which no relater can have any temptation to falsify, or alter, in any respect. Indeed, the account of Joseph, and the Mosaic history in general, transmitted to us by Justin, appeareth to me a sufficient ground to believe, that the Heathens were well acquainted with that history, however imperfectly transmitted from them.

THE accounts of the Lake Mœris are so very extraordinary, and various, that it is very difficult to pronounce upon the contriver, who designed and executed it,
otherwise

otherwise than thus far, that it seems evident, from many circumstances, that the Egyptian historians, as well as the Grecians, who copied after them, never intended that it should be clearly known : In as much as it is ascribed to six or seven different names, with no certain date ; which appears to me to be a sufficient ground for concluding, that it was the work of a man, whom they took care not to mention so as to make him known ; from whence I infer that it must be the work of Joseph ; especially when it is known to have been a work of such immense labour and expence, as nothing but a very great nation, with all the wealth in the world, and all the advantages of wisdom and seasons (advantages which I cannot pronounce to have concurred in any other works of great importance), can be conceived capable of accomplishing in a series of many years ; such as was that of Joseph's ministry. His canal, indeed, with the same advantages, might possibly be finished in seven years of dearth, and that, from the nature of the thing, must have been finished first ; but the basin, I imagine, could not be finished in less than ten times that space. And all observers of the work agree, that it must have been finished by
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one hand, and in the reign of one king : And who that could be, other than Joseph's patron, I have never been able to find, or form any rational conjecture upon the point.

ONE thing, I apprehend, may be clearly inferred from the Scripture-history of Jacob, that the erecting of obelisks, and their consecration, by pouring oil upon them, owe their origin to him.

OF what use the knowledge of their origin may now be, I cannot say, but very possibly future times may derive some advantages from it.

GOD forbid I should estimate, or limit, the abilities, or enquiries of other men, by the scanty measure of my own ; or even by the best lights of the age we live in.

I ALSO think, we may reasonably conclude, from the Scripture-accounts of Abraham, Isaac, and Jacob, in Egypt (those great lights of true religion), and the subsequent account of Joseph's ministry there, and alliance with the Egyptian priesthood, whose wisdom is so celebrated even by Heathens, that the remarkable religious-
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ness of the Egyptian priests, and the high character of the Egyptian wisdom, and their early acquaintance with the sciences, is naturally to be derived from that fountain. — As the transplanting of the people of Egypt, from one part of the country to another, by Joseph, greatly strengthens the Heathen accounts of a rebellion there about that time. — For rebellions are generally followed by such transplantations under all wise governments. — So, likewise, the maintenance of the Egyptian priests by Pharaoh, in the time of famine, related by Moses, is clearly accounted for by the Heathen writers, who inform us that the priests were the friends and companions of their kings, and sometimes kings themselves : So happily is Scripture-history supported by unprejudiced Heathen ; or, to speak more properly, by Heathen enemies.

Who demands more proof?

UPON recollection, to me of great importance, although it may not be altogether so deemed of by others, I mean inspiration by dreams, of which we have many accounts, both in the writings of the

the Heathens as well as the sacred Scriptures.

IF this be objected to in creatures fitted for instruction by reason, it should be candidly considered, whether reason may not be more capable of being effectually informed, and directed, in its most dispassionate and undisturbed state, agreeably to the judgment of Job, than when it is exposed to every interruption and perturbation, from passion and outward accidents, and it hath ever been suggested to men of understanding, as a reasonable supposition, that, when the labour and fumes of digestion are over, the mind is then clear, and more capable of truth : And, hence, an opinion hath prevailed in the world, that early and morning dreams, are often found to be true, agreeably to that known expression,

Cum somnia vera.

BESIDES this, it would imply some defect in the human frame, if the divine wisdom had not formed this master-piece of the lower world to receive advantages of various kinds, in every state which providence

providence had appointed him to experience: To imagine and determine otherwise, would most certainly be the effect, not of free, but of very narrow thinking. But, as for them that go on still obstinately in their darkness, *thou, O God, in thy mercy, make their faces ashamed, that they may seek thy name.*

F I N I S.

